

ENGLISH
DERIVED FROM HEBREW

BY
R. GOVETT.

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English Derived from Hebrew ;

WITH

GLANCES AT GREEK AND LATIN.

BY

R. GOVETT.



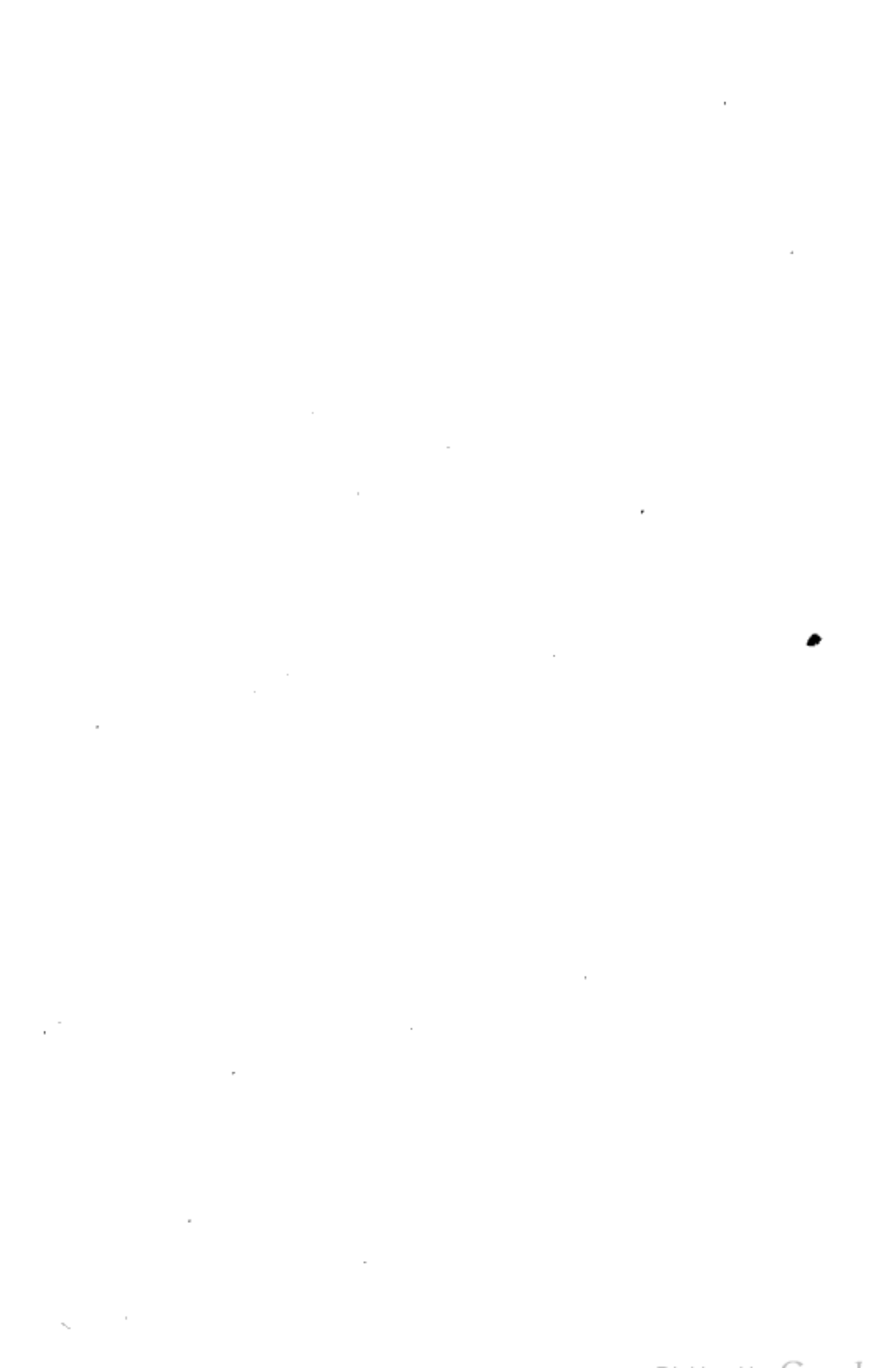
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THE ENGLISH LANGUAGE

DERIVED FROM THE HEBREW.

CHAPTER I.

PROFESSOR MAX MULLER, in his lectures on language, having shown that several of our common English words are derived from the Sanscrit, it struck me to inquire, What would be the result of tracing the obligations of the English language to the Hebrew? And, having gone into this matter to some extent, I now believe that *English is derived from the Hebrew.*

Dean Alford supposes that the Celtic, Hebrew, Arabic, Persian, and Spanish jointly contribute some five per cent. of words to our native tongue. As the result of my inquiry, I should be inclined to say that there are not five per cent. of SAXON words which cannot be traced to HEBREW. I wish, however, not to theorize, but to present the reader with examples, from which he can deduce his own conclusions.

In this first part I do not write for the learned; being assured that the question can be easily understood, and will prove interesting to every English reader. Hence I give not the Hebrew letters, but the correspondent Roman ones.

SECTION I.

I propose in this chapter to give specimens of the derivation of our names of ANIMALS from the sacred language.

What is the Hebrew name for *the Hare*? ARNBiT.*¹ Now may not these letters at once hint to us, whence our name of an allied animal is derived? Reverse the order of the A and the R, and you have RANBIT, whence our word RABBIT evidently comes.

What is the Hebrew for the terrible *serpent*, deceiver of our race? NaHHaS.² Change the last letter to the foremost place, and you have our SNAKE. Hence too, by A prefixed, we get the Latin *Anguis*, and the Greek *Echis*, the letter N being dropped, as it is very often in Hebrew. If the Scripture be true, we might expect *this* word to be retained; and so it is. The Greek word for the viper is *Aspis*, whence our word *Asp*. It comes from the Hebrew ZP'A³ transposed; which also signifies a viper.

Whence comes the word BOA, familiar to us as the name of the destroying Boa Constrictor? From the Hebrew AP'O,⁴ which means *a viper*. These letters transposed make P'OA; whence *Boa*. The letters B, P, and F, are perpetually interchanged in their passage from one language to another. From the same Hebrew word comes our English "EFT," a small creature of the lizard kind. And probably the Latin VIPERA comes from the same root; the F or V being prefixed to the commencing vowel. The *Adder* proceeds from 'ATaR,⁵ "to encircle," and is derived from its coiling itself into a series of circles.

The LION in Hebrew is LeBIAW.⁶ The B is dropped in English, Latin, and Greek. And we have Leo in Latin. Perhaps we might say that the B is transferred to the end, and becomes N.

Whence comes our English word KITTEN?⁷ From the Hebrew QuiToN, which signifies "*a little one*." That which the Hebrews applied generally, we have, singularly enough, appropriated to the young of the cat alone.

* I give the letters simply; not according to the Masoretic pointing; adding in smaller type the vowels supplied.

¹ ארנבת. ² נחש. ³ צפע. ⁴ אפע. ⁵ עטר. ⁶ לביא. ⁷ קטן.

Whence is derived our word CAMEL? From the Hebrew GeMeL,¹ which signifies the same animal. Here the G of the Hebrew becomes changed into the C or K of the English, Latin, and Greek.

What is the derivation of the word ELEPHANT? It comes from the Hebrew ELePH,² which means an *ox*. But how is an elephant like an ox? I answer, The termination "ant" carries with it, most probably, the word which denoted the difference between it and the common ox. We naturally, on seeing a new creature, associate it with one familiar to us. Some of the South Sea Islanders, as Williams has informed us, had never beheld a European, or the animals with which we are familiar. Hence, as he observes, "On seeing the *goats*, they called to their companions to come and look at the wonderful *birds* with great *teeth* upon their heads." So with us, "the cock of the woods" and "the wood-cock" are very different birds from the common barn-door cock. This same Hebrew word was the origin of the Greek *Elaphos*, 'a stag.' And it is very remarkable that we find the same combination of "ant," and "elaph" in the ANTELOPE. I am not clear what is the meaning of "ant."

The Hebrew SHoor, and the Chaldee TOOR signify an *ox*; whence we obtain our English STEER.³ The name of the Jerboa arises from the Hebrew ZHeB'O,⁴ which means a *hyena*. The Chaldee adds the R.

Our word BADGER is derived from the Hebrew 'ACBaR,⁵ which means a *mouse*. By transposition we have BACaR, whence "Badger" easily springs.

Whence have we the word GIRAFFE?⁶ From the Hebrew 'GaRaPH, which signifies "*the neck*;" and every one who has seen that creature, knows that its great peculiarity is the enormous elongation of its neck.

Whence are derived our words GOAT and KID? From two different pronunciations of the Hebrew GiDI,⁷ which signifies that animal in the sacred tongue. Our expression "the

גמל. ¹ ערף. ² עכבר. ³ צבע. ⁴ שור. ⁵ אלף. ⁶ גדי.

giddy heights" perhaps springs from the remembrance of the lofty pinnacles of rock to which these creatures climb. The heights to which the mountain goats climb, produce in us the sensation of "giddiness."

Whence is derived the word ZEBRA? From the Hebrew ZeBI,¹ which signifies a roe-buck. The "R" in the midst, and the "A" at the end come from the Chaldee, which frequently adds these letters. Indeed, the R occurs so often in English, where it is not found in the Hebrew, as to make it most probable that the Hebrew came to us through the Chaldee.

The DOE clearly is traceable to the TOA,² or antelope.

II.

But let us now turn to some examples of BIRDS.

We have two names of birds spelt differently, but of the same radical base. COOT and KITE. These are off-shoots, I doubt not, from the Hebrew QuAT.³ (I retain the English letter Q to represent the Hebrew Koph or Quoph, though I suppose it was generally pronounced K.) Probably also our CAT is derived therefrom, though whence the confusion arose, it would be difficult to determine, without the history of Gen. xi. The meaning of the Hebrew word is "*the pelican,*" or *cormorant*.

The Hebrew speaks of a bird called INSOP.⁴ This is supposed to be a water-fowl of some kind. The Septuagint renders the word, *ibis*: our translators, "the great owl." But whatever its original signification, it is the parent of our word SNIPE, a bird fond of marshy places. This is an instance of the Saxon love of brevity. Two syllables in the Hebrew are contracted into one in English. This principle appears often.

Whence is derived our English DOVE? From the Hebrew DOoB;⁵ which signifies *to murmur*. The B was frequently pronounced V. Sometimes also it was changed into P and PH, as I have noted above.

¹ צבי. ² תוא. ³ קואת. ⁴ ינשוף. ⁵ דוב.

The SPARROW is found in most parts of the old world. What is its Hebrew name? ZaPPOR.¹ The Saxon word has manifestly sprung from this. The Z and P combine, the vowel is inserted after them, and the long O, which in Hebrew precedes the R, is set last: '*Sparrow*.' The Latin name is another variation of the same letters: PASSER. Hence too the Greek *Peristera*, 'a dove.'

Whence comes the name PELICAN? From the Hebrew PeLeG,² which signifies *a stream or channel*. It indicates, then, a water-bird: and it is well known, the *Pelican* obtains its food from the water.

Whence is our word RAVEN derived? From the Hebrew 'ARaB.³ (I denote the Hebrew letter *Ayin* by an A or E or O with a comma, thus: 'A, 'E, or 'O.) Transpose the two first letters, and add an N, which addition at the close is common in Hebrew, and you have RAVEN. Thence, too, our ROBIN.

The CROW (or Rook) takes his name from his perpetual "Caw-caw." His appellation is derived from the Hebrew QRAW,⁴ with a broad A, which means *to call*. The name "Rook" comes from the same letters transposed. Hence also come our words "*cry*," and "*crew*,"—a number of men whose names are *called* over, and who must answer to the call. A bird's "*craw*" comes from the Hebrew GeRaH, which signifies "*the cud*."

We may often hear at nightfall, especially in the spring, a harsh, reedy call of a single note, proceeding from the midst of the corn. This cry is uttered by the corn-CRAIK. Its name is derived from the Hebrew HRaiQ,⁶ which means the unpleasant sound produced by grinding or gnashing the teeth. Now, as the genius of our language will not admit of "H" immediately preceding "R," the H is turned into its sister letter C, and it becomes the parent of words descriptive of unpleasant sounds, as *creak*, *croak*. This is also the origin of the Greek word for "crow"—KORAX. Hence *Keerux*, a herald.

¹ צפור. ² פלג. ³ ערב. ⁴ קרא. ⁵ גרה. ⁶ חרק.

The HAWK was formerly called HAFOC by the Saxons. It is still in Danish *Havik*; in German *Habicht*. It derives its name from the Hebrew HaFoC,¹ which means "*the Destroyer*." We still retain the word "HAVOC," as meaning destruction.

Whence do we get our DAW? From DAH,² which probably means *a kite*. Our *Chough* from SeHOUPH, a 'sea-gull.'³

What shall we say is the origin of our word EGRET? It comes from the word 'EGORT,'⁴ *a crane*. The word CRANE is derived from the Hebrew GaRaN,⁵ *a throat*. It is related of one of the epicures among the ancients, that, believing the throat to be the organ of taste, he wished his throat were as long as a crane's. From this word is derived the Greek *Geranos*, and the Latin *Grus*; each of which signifies "the crane."

Our word GULL comes from GUL,⁶ *to move in a circuit*: which is quite characteristic of the sea-gull. The name of the CONDOR comes from the Hebrew QoDoR,⁷ which means *to be dark*; the N being inserted by way of strengthening the root. From the same base is derived the brook KEDRON.

The name TOUCAN is probably obtained from the Hebrew TooQuaN,⁸ *to be straight*; from the remarkably long bill of the bird.

Hebrew is traceable in the Latin and Greek names also. The Latin name of the *Nightingale* is *Luscinia*, which is derived from the Hebrew LuSHeN,⁹ *the tongue*. Its melodious voice could but give it its distinguishing title—"the bird with *the tongue of melody*." So the Ass is in Latin *Asinus*, which is derived from the Hebrew AZiN,¹⁰ *an ear*. Its long ears gave it the name of '*the beast with the prominent ears*.'

The Greeks called the SWALLOW, *Chelidōn*. This comes from the Hebrew HheLID,¹ which signifies "*transient*." It took its name as being "the bird of passage." Our word SWALLOW comes from the Hebrew SaLO,² which we translate

נול. גרן. עגור. שחף. דאה. הפך.
שלו. חלד. און. לשן. תקן. קדר.

"quail" in the history of Israel in the wilderness; but which Forster has shown to mean a red-legged goose.

The Greek *Actos* signifies *an eagle*. It takes its origin from the Hebrew 'AiT,¹ which means, *a bird or beast of prey*. The Latin *Aquila*, which also signifies an eagle, comes from the Hebrew AKuL,² *a devourer*. Our *Osprey* derives from PeRoS, a kind of eagle.

III.

Shall we look to some specimens among the FISHES? Whence do we obtain the word FISH? From the Hebrew NePHeSH,³ which generally signifies *a living creature*; but fishes are the first to which it is applied: Gen. i. 21. But we, after dropping the first letter N, (which is a very unstable one in that language), have appropriated it to one class of animals in the sea. Thence, too, spring the Latin *Piscis*, and the French *Poisson*. Hence also probably our *Puss*.

What is the Hebrew for SCORPION? 'AQRaB.⁴ 'But we have no scorpions! How then should that name be naturalized among us?' It is true that we have no scorpions; and let us be thankful for it! But when our ancestors travelled from the east to our shores, they saw a creature in the sea possessed of great claws, moving about like a scorpion; and they cried, "'Acrab! 'Acrab!" The first A was mistaken for the English indefinite article; and our love of monosyllables soon cut it short into CRAB. This is also the parent of the Greek and Latin *Scorpio*. The S is added by the Chaldee. The 'A and Q change places, and become "Sco." The B becomes a P, and so we have Scorpio. Hence also the Latin *Crabro*, 'a hornet.' The Latin word for CRAB, *Cancer*, (the second C being hard,) springs from the Hebrew CaCaR,⁵ *a circle*, with the strengthening N. The fish's body is circular.

The WHELK is a shell-fish which sticks to the rocks. It comes from the Hebrew 'ELQ,⁶ *to adhere*. The Elk comes

¹ עיט. ² אכל. ³ נפש. ⁴ עקרב. ⁵ ככר. ⁶ עלק.

from this root. Probably too our LEECH is derived from the same root by transposition.

The Hebrew HaDDoQ¹ signifies *a thorn*. The name probably originally signified some fish with a thorny back. But the English HADDOCK clearly derives thence its name.

Our PERCH takes its name, I think, from the Hebrew PeRaHH,² which signifies *to break out, to shoot out*; and it refers probably to its power of erecting the prickles on its back.

IV.

Shall we now take a glance at INSECTS? The *spider* in Hebrew is 'ECVIS.³ With the Chaldee R added, it becomes the French *Ecrevisse*; which we have turned into CRAY-FISH.* Here is a curious change of meaning.

The WASP takes its name from its sting. The Hebrew root is 'AZB,⁴ the meaning of which is "*pain*." The peculiar Hebrew letter with which it begins, is often expressed in English by an initial W, as we have seen above in the case of WHELK. Hence, too, the Latin *Vespa*, '*a wasp*.'

The FLEA in Hebrew is FR'AS.⁵ But philologists are agreed, that the "L" and "R" are constantly interchanged. A lisping pronunciation of "R" makes "L." The "S" was dropped as being in our language a sign of the plural. Thence we have FLEA.

There is a singular worm which surrounds itself with stones and sticks, well known to anglers, and called the CADDIS-WORM. This name is derived from the Hebrew QuaDeSH,⁶ which signifies "*Holy*." Jerusalem in our day is called 'EL KUDS, "*the Holy*." From this I should gather, that the creature was once regarded as holy. Nor would it be difficult to guess whence its title was derived.

* Max Muller noticed the two cognate words in French and English, but not its Hebrew origin.

קדש.⁶ פרעש.⁵ עצב.⁴ עכביש.³ פרח.² חדק.¹

The English word BEETLE may be derived from the Hebrew FLAT,¹ by transposition. It is the original of our words FLAT; PLATE; FLEET; FLOAT; FLIT; PETAL; and others.

The word EMMET takes its origin from the Hebrew 'EMIH,² "*to associate together*," "*a people*"—owing to the creature's social propensities.

The English MOTH is derived from the Hebrew M'OT,³ "*little*," "*small*"—whence also our "MOTE," and "MITE."

The word WORM springs, I believe, from the Hebrew 'ORM,⁴ "*to be naked*," "*to be slippery*." Here again the peculiar letter with which the Hebrew word begins, is expressed in English by "W." Hence too the Latin *Vermis* and the Greek *Helmins*.

The destructive LOCUST takes its name from the Hebrew LoQueSH,⁵ "*to pluck*," "*to consume*."

The GNAT takes its name from NaD,⁶ "*to fly*."

¹ פלט. ² עמה. ³ מעט. ⁴ ערם. ⁵ לקש. ⁶ נד.

CHAPTER II.

SECTION I.—VEGETABLES.

I am now to give instances in which our names for members of the VEGETABLE KINGDOM are derived from the Hebrew. Let us notice first the word *Shrub*, which is derived from the Hebrew ZhRuB,¹ signifying *to be straitened*; the *Shrub* being smaller than the tree.

The Latin word for *Leaf* is *Folium*; the Greek, *Fullon*; the French, *Feuille*. We have ourselves adopted the word Tre-FOIL, or “the three-leaved plant.” This word is derived from the Hebrew ‘OLI.² The Hebrew letter *Oin* (פ) is very peculiar, and, when transferred into other languages, often takes before it what grammarians call “the digamma,” or F, in place of aspiration. This, then, gives us the Latin *Folium*, together with the Greek and French forms. *Leaf* is derived from the same letters transposed—FOIL, *Leaf*. From the same root we may conclude that the word *Loaf* arises. The bread made in early times, and in eastern lands, was in the form of a broad thin cake, like Scotch oatmeal cakes. These cakes were stuck against the side of the oven, and so baked. From their thin leaf-like form came the word *Loaf*. This gives us also, I believe, the derivation of the word *Bread*. It comes from *Broad*. In German, the word *Brod* signifies both *Loaf* and *Bread*.

The botanic word *Fron*d, taken from the Latin, is derived from the Hebrew FRoD,³ to spread; N being added, as frequently is the case, to strengthen the root.

The English *Berry* has its origin in the Hebrew PeRi,⁴ which means “*Fruit in general*.” Our word *fruit*, in the French represented by the same letters, in Spanish *Fruto*; in the Italian, *Frutto*, is derived, through the Latin *Fructus*, from the Hebrew FRuCH,⁵ which means “*to bud or blossom*.” The Greek *Opōra* is evidently the offspring of the first of the

¹ זרב. ² עלי. ³ פרד. ⁴ פרי. ⁵ פרח.

two words. It signifies "*tree fruits*," as pears, apples, grapes, &c. Observe the "O" at the commencement; a not uncommon addition in Greek.

Our word *Branch* takes its rise from BRACH,¹ "to reach across—a bar, a cross beam": N being added, as in former instances, to strengthen the root. *Bark* is derived from BOOK,² "to roll round." The R is added by the Chaldee. Hence comes our *Book*, which was formerly a roll or scroll. *Sap* owes its origin to the Hebrew ZAB,³ "to flow"; *Gum* to the Hebrew GAM,⁴ "to join together." Hence the Greek '*Gamos*,' marriage.

The old English *Wort*; in German, *Wurz*; in Swedish, *Ort*; in French, *Vert*, *verd*; in Latin, *Viridis*, is derived from the Hebrew YROK,⁵ "to be green." The first letter here is generally rendered into English by "W." Then the vowel "O" is taken out of its place in order to follow the "W." Here is another example of a word of two syllables in Hebrew being shortened into one in English. The term "wort" is familiar to botanists, as forming an association with many names of plants. *Star-wort*, *mug-wort*, *spleen-wort*. The final K has apparently become T in English, to distinguish it from *work*.

SECTION II.—TREES.

Let us now turn to the names of TREES.

The *Ash* with us signifies a special kind of tree. In Hebrew, 'AZH⁶ is the general name for *Tree*. The word *Elm*, as denoting a kind of tree, is widely spread. The Dutch has *Olm*; the German, *Ulme*; the Swedish, *Alm*; the Danish, *Alm*; the Spanish, *Olmo*; the Russian, *Ilma* or *Ilina*; the Latin *Ulmus*. Whence are all these names derived? From the Hebrew, ALoN,⁷ an oak.

The common people sometimes pronounce the English word *Ellum*, which is nearer to the Hebrew than our more civilized pronunciation. The change of N into M is common

אלון. עץ. ירק. גם. זב. בוך. ברח.

enough. It furnishes another example of a Hebrew word of two syllables being shortened into one. From the same root comes the Latin ALNus, *the alder*. The TEL tree is derivable from ASHeL,¹ Arabic ATeL, a species of tamarisk.

An ash or pine tree is in Hebrew ARN.² The Masoretic pronunciation is *Oren*. The mountain-ash in Latin was *Ornus*. The Scotch have transposed the letters, and call the tree *Rowan* or *Roan*. Our *Cypress*, in Latin *Cupressus*, in Greek, *Kyooparissos*, is evidently the progeny of the Hebrew GOPHeR,³ from the wood of which Noah's ark was made.

Our *Aspen*, the under side of whose leaves is white, takes its name from the Hebrew SEEBaH,⁴ which signifies "hoary." The internal vowel is transferred to the commencement; and, as all allow, the B and P are letters closely related. The thorny *Sloe* of our hedges owes its name to the Hebrew SLONe,⁵ which means "a thorn."

The common *Willow* is a curious example of the transposition of letters. The *Willow* in Hebrew is 'ORiV.⁶ We have taken the letters in reverse, and out of ViRO have formed *Willow*; the change of V into W, and of R into L, being quite according to rule. The *Holly* takes its name from its prickly leaves; that which "pierces" being in Hebrew HoLLeL.⁷

Our word *Juniper*, in Latin *Juniperus*, Italian, *Ginepro*, comes from the Hebrew JuPeR,⁸ which signifies "nails and sharp points." Its foliage is very sharp pointed, as most are aware. The N is added here to strengthen the root, as in many other cases. The additional letter produces a third syllable, for euphony's sake. The *Fir* is called BRuSH⁹ in the sacred tongue. Hence, also, our FURZE; and the Z being dropped, our *Fir*; and I think also our BORAGE.

Cedar might by some be traced to the Hebrew QeDaR, "dark"; as if its title were derived from its foliage. But methinks it more truly owes its name to the root QueTaR,¹⁰

אשל.¹ ארן.² גפר.³ שיבה.⁴
סלון.⁵ ערב.⁶ חלל.⁷ צפר.⁸ ברוש.⁹ קטר.¹⁰

"perfume," owing to the fragrance of its wood. Hence is derived the *Citron*. From this word comes the wine of the heathen gods, *Nectar* "the perfumed." Hence also our *Nectarine*, the "fruit of fragrance."

Whence comes our *Mistletoe*? The derivation I propose is rather startling, as it would seem to account for the freedoms to which it gives licence at Christmas time. Certainly MaSL-TOH¹ in Hebrew means "Lord of misrule."

SECTION III.—PLANTS.

Let us now turn to some PLANTS. *Crocus* is clearly from the Hebrew CRoCuM,² which indicates the herb *Saffron*; one of the crocus tribe. *Camphire* or *Camphor* is from CaFooR,³ the *henna* of the East: whence also is derived the Greek *Kyopros*. The M is a complementary letter, which is added by several languages before P and F; of which we shall see other examples. Thence also our *Caper* plant; and, as I suppose, our *Clover*.

The herb *Cummin* and the spice *Cinnamon* are simply transferred into other languages from the Hebrew. The word *Cane* has a very wide field of meaning. It is nearly the same in most languages. In Hebrew, Chaldee, Syriac, and Arabic, QaNNeH,⁴ it becomes in Latin and Greek *Canna*; French, *Canne*; Welsh, *Cawn*; Spanish, *Cana*; Portuguese, *Cana*; Italian, *Canna*; Armenian, *Canen*. The Hebrew for *Plant* is NeTt'O,⁵ whence our *Nettle*.

Rush takes its name from the Hebrew R'OSH,⁶ *to tremble*. Our *Reed*, in Saxon *H'reod*, is derived from HhRaD,⁷ *to tremble*. From the same root springs the Latin *Arundo*, which also means "*a reed*." Our *Grass* is clearly derivable from GaZR,⁸ "*to cut off*." Hence it was originally applied to *hay*. The two last letters are transposed. From the same source comes our *Cress*. The *Gorse*, or *Furze*, arises, as we may see, from another root.⁹

קנה. כפר. כרכם. משל—תעה.
גריש. גזר. חרד. רעש. גבע.

Our English *Mallow* and *Mullein* take their rise from the root MaLooHH,¹ which, in Job xxx, 4, is translated *mallow*. The Latins, Spaniards, and Italians call the plant *malva*; the Greeks made the last letter of the Hebrew root hard, and called it *Mallachee*. The harsh-tasted *Rue* derives its name from the root R'O,² which signifies "evil." By the Latins and Italians it was called *Ruta*, and its name in many other languages is nearly the same.

Our *Rose*, in *Latin*, *Italian*, and *Spanish*, *Rosa*—repeated in nearly the same sound through most languages—whence comes its name? From the Hebrew RoZaH,³ "to give pleasure, beautiful."

In Eden God threatened—"Thorns also and thistles shall it [the ground] bring forth to thee"; and the words used are in Hebrew QooZ⁴ and DaRDaR.⁵ Do not these words reproduce themselves in English as *Couch* and *Dodder*? *Couch-grass* is a weed well known to the farmer as extremely troublesome. And *Dodder* is a parasitical creeper, very destructive to hops, flax, and clover, with other plants.

The flower *Balsam* derives its name from the Hebrew BaSaM,⁶ which signifies "to smell aromatically." The strengthening L was added by the Greeks and Romans. In their language it signified the fragrant resin of the *Balsam* tree. Hence also our *Spice* and *Mace*.

Whence comes the word *Hyssop*—in *Latin*, *Hyssopus*, in *Greek*, *Hyoossöpus*? From the Hebrew EZOB,⁷ which signifies the *caper plant*. In *Arabic* it is named *Asuf*.

SECTION IV.—VEGETABLES.

Shall we look at some of the names of our VEGETABLES? Our *Squash* springs from the root QuaSHA,⁸ a *Cucumber*. Our *Cucumber* and the *Latin Cucumis* from the Hebrew

מלוח. ¹	רע. ²	רצה. ³	קוץ. ⁴
דרדר. ⁵	בשם. ⁶	אזוב. ⁷	קשא. ⁸

KIKaION,¹ a *Gourd*. Hence, with R interposed by the Chaldee, comes our *Gherkin*. The Latin *Cucurbita* clearly springs from two Hebrew words, CiCuR, "round," and ABTeHH,² a *gourd* or *melon*. From the first of these roots we get the Latin *Cicer*, a *vetch*.

The English *Pumpkin* is clearly traceable to the Hebrew PuQu'O,³ "a wild gourd." The M and P are complementary letters.

The *Cabbage*, with its many-leaved heart, takes its name from QaBaZH,⁴ "to gather together"—'a heap.' The *Leek* is derived from LeHH,⁵ "green," "succulent." The *Onion* derives its name from its resemblance, when cut through, to the eye; which is in Hebrew OIN.⁶

The *Hop*, *Ivy*, and *Pea* appear to be derived from different pronunciations of the root 'OPA and 'OPI,⁷ "to grow luxuriantly."

Whence are derived our words *Turnip* and *Parsnip*? Their last syllable speaks a common source. The first springs from the Hebrew DooR, "to be round," and NiB,⁸ "a plant." The second from PaRS,⁹ "a horse." It is "the horse-wort." So we apply the terms, 'Horse-chesnut,' and 'Horse-radish.'

We read in Scripture of the *Algum*,¹⁰ as the wood of a very precious tree. The root seems clearly to reappear in the Latin *Legumen*, and the French and English *Legume*. From this, I believe, comes our *Mahogany*.

The CEREALS, whence man derives his principal food, take their origin from the same source. Whence comes the English *Wheat*—the Saxon *Hwæte*; the Gothic *Hwit*; the German *Weitzen*; the Swedish *Hvete*; the Danish *Hvede*; the Dutch *Weit*? *Max Muller* says, from the root *white*. But will that stand comparison with the Hebrew HHeTaH,¹ which signifies *Wheat*? This origin *Webster* gives it in his dictionary; while

לח. ⁵ קבץ. ⁴ פקע. ³ אבטח. ככר. ² קקיון. ¹
חטה. ¹ לנם. ¹⁰ פרש. ⁹ ניב. דור. ⁸ עפי. ⁷ עין. ⁶

Parkhurst had previously traced it to this root. Very remarkable it is, in such connexion to see that in the old Saxon the H preceded the W; and so also in several of the allied languages.

What is the origin of the word *Rye*? I should say, the Hebrew R'OH,¹ "fodder." Whence come our words *Corn* and *Grain*? From the Hebrew QeRN,² *a horn*. Our word *Rice* has its compeers in the French, *Riz*; Italian, *Riss*; Spanish and Portuguese, *Arroz*; German, *Reiz* or *Reiss*; Dutch, *Ryst*; Danish, *Ris*; Latin and Greek, *Oryza*. Do not all these spring from the Hebrew RAS,³ which means *a head*? Its ear greatly resembles that of barley.

The Hebrew for *Lentiles* is 'ODS.⁴ Thence are derived our English *Oats*; and with the V prefixed to *Oin* (ו) the word *Vetch*. The Hebrew for *Barley* is SH'OR,⁵ whence springs, by the Chaldee substitute of T for S, our word TARE. What is peculiar in the *Barley*? Its drooping head. If we turn its letters into Hebrew, it becomes '*Weary corn*'—BaR-LaeH;⁶ while *Maize* or Indian corn, the strongest in stem of all the Cereals, takes its name from MAiZ,⁷ "to be strong." Whence comes our word *Farina*? From the Latin *Far*, which signifies "all corn which is made into bread." In Greek the answering word is *Pyooros*. Whence are both derived? From the Hebrew BaR,⁸ which signifies *Corn*. The Latin *Hordeum*, '*barley*,' is derived from HoRD, '*to tremble*.'

SECTION V.—FRUITS.

Shall we take a glance at the names of some of our FRUITS? Whence comes our word *Fig*—with its cognates in Latin, *Ficus*; Italian, *Fico*; Spanish, *Figo*; French, *Figue*; German, *Feige*; Dutch, *Vyg*? From the Hebrew FaG,⁹ *a "Fig:"* Cant. ii. 13. The *Pomegranate* in Hebrew is RIMMON;¹⁰ hence springs our *Lemon*; and by transposition,

¹ רעה. ² קרן. ³ ראש. ⁴ עדש. ⁵ שער.
⁶ בר. לאה. ⁷ מעז. ⁸ בר. ⁹ פג. ¹⁰ רמון.

Melon. Our *Almond* seems to be derived from 'ARMON,'¹ the plane-tree.

In Hebrew the word for *Grape* may be written 'GNaBe.² From these letters *Grape* would easily spring. The first letter in the Hebrew word is Oin (ו), that singular one, which is sometimes written with a G, as in 'Gaza,' 'Gomorrhah.' Whence do we obtain the word *Raisin*, which in French and Irish is spelt in the same way; in Dutch, *Razyn*; in German, *Rosine*? Does it not clearly take its origin from the Hebrew HHRaZiN,³ which means a "kernel"? A cluster of grapes is in Greek BOTR-us; in Hebrew PRoT.⁴ Here are the same consonants transposed.

Whence comes our word *Peach*? If I mistake not, from NePeCH,⁵ a citron. Here the commencing N is lost; that being, as we have observed, the most unstable letter of the Hebrew alphabet. The *Tamarisk* and *Tamarind* evidently derive their two first syllables from the Hebrew TaMaR,⁶ a palm. The last syllable of *Tamarisk* is probably derived from SaHH,⁷ "to be low." The "low palm," as distinguished from the lofty tree properly called, the palm. The *Tamarind* would be the *Indian Palm*.

The Hebrew for *Nut* is BuTN.⁸ We seem to have taken our word from this, omitting the first letter, and transposing the two last. We generally regard our word *Raspberry* as derived from "rasp," a species of file, because of the roughness of the fruit. So *Webster* gives it. But may it not be taken from the Hebrew RaSP,⁹ "a red-hot coal"? Certainly the colour of the ripe fruit greatly countenances the idea. Still, if it take its name from the file-like instrument, that also springs by transposition from the Hebrew ZaRP,¹⁰ to purify.

פרט.¹ חרצן.² ענב.³ ערקון.⁴
צרף.⁵ רשף.⁶ בטן.⁷ שח.⁸ תמר.⁹ נבח.¹⁰

CHAPTER III.

THE DWELLINGS OF MEN.

IN the present chapter I exhibit some of the words belonging to the DWELLINGS OF MEN AND THEIR SURROUNDINGS, and show how they spring from the Hebrew.

Let us then proceed to a farmhouse, and look first at the exterior. Here are the outhouses; the *Stables* for horses: STABL,¹ a *dwelling*. The *Zain*, which is the first letter, is rendered into English and other languages in several ways. From it comes our word STALL, and also DWELL. From it is derived the Latin *Templum*, a *temple*, by the Chaldaic change of Z into D; whence the Latins change it to T.

Here are BOOTHS for the smaller *Cattle*. *Booth* is our rendering of the Hebrew BEETH,² "a house." Hence our *Berth* on board ship. *Cattle*,³ traced to its origin, would signify "*Creatures kept to be SLAIN*": QaTtLe signifying *to slay*. Thence also our word *kill*, the middle letter being dropped.

The cattle pens are *wattled*: Hebrew HeTtL,⁴ "to bind, to bandage," whence come our words SWADDLE and HUDDLE. The HERD (Hebrew 'HeDR)⁵ is in the field: the field is in STUBBLE. Whence comes this word? from TeBeN, 'straw'? S is added by the Chaldee. Here is the STY for the HOGS. The Hebrew gives us now STOOH,⁶ "*a corner, granary, or storehouse*." The Hog takes its name from HOGaH,⁷ "*to growl, to mutter*." Their place is covered with THATCH (Hebrew TOOHH,⁸ "to cover") and the boards with PITCH (Hebrew ZiPT,⁹ which signifies the same substance). Here the letters are curiously transposed. In Latin this material is termed PIX; in Greek, PISSA. Hence too the word *Asphaltum*.

חַתָּל.⁴ קָטַל.³ בֵּית.² זֶבֶל.¹
זֶפֶת.⁹ טוֹחַ.⁸ הִגָּה.⁷ זוֹהָ.⁶ עֵדֶר.⁵

There is the TROUGH,¹ where they feed, and around it is MUCK.² We are indebted to Hebrew for both these words; the first signifying "to feed"; the second, "things rotten, corrupt, putrid." SHEEP are derived from CiSHeB³ a SHEEP, the first letter being dropped to make it a monosyllable.

Yonder is the BARN, the place for BaR, *corn*. We call it also the GARNER, from the Hebrew GaRaN,⁴ *a threshing-floor*.

We now advance up a *path*, which leads to the farmer's HOME—that cherished English word. But it also proceeds from the same source as the other. HOMaH⁵, says Parkhurst, a "wall, as of a city, for *shelter, protection, or defence*." The word PATH is a singular instance of the way in which the original letters are hustled, in their transmission from one language to another. It comes from NeTHaB,⁶ "*to tread down*." Here the unstable letter N is first knocked away, and the two last are transposed to form the word PATH.

The house is built partly of stone from yonder QUARRY, and partly of BRICK. We trace the QUARRY to the Hebrew QuOR,⁷ "*to dig*," and the BRICK to BRiQ,⁸ "*a flint*." Flints were most probably used before KILNS (QiLaH,⁹ "*to roast*") were invented.

Look up at the east and west GABLES! They are covered with LATTICE. GaBL¹⁰ in Hebrew signifies "*a boundary*," and RaSiT,¹ "*net-work*." Here the R is by us changed into its cognate L, and the two last letters are transposed. This is one of the comparatively few cases in which we find the English derivatives to be of two syllables.

We go into the GARDEN, and find in one corner a heap of RUBBISH, and a quantity of broken TILES. We trace the GARDEN to GeDaR,² "*a place fenced off, walled in*"; the TILES to TiLA (טִלָּא, "*to patch, to sew up*") or to TiLA (תִּלָּא, "*to hang up, to suspend, to adhere to anything*"). And the RUBBISH we trace to RuPiSH,³ "*mire or mud*." Hence comes the Greek RYOOPOS, 'dirt.'

נתב. חמה. גרן. כשב. מק. תרף.

רפש. גדר. רשת. גבל. קלה. ברק. קור.

In that corner is a HIVE, with a canvass ROOF. We derive the first from 'HiB,¹ "to wrap round," and the last from RoPHaH,² "to incline, to let down, to slacken," as opposed to the perpendicular walls. Thence come our words 'rump,' and 'ramp.'

We now lift the SNECK, and enter the HALL. We owe these words to ZNeQ,³ "a chain, fastening," and to AHaL,⁴ "a tent." Thence arise the Greek *Aulee*, and the Latin *Aula*, "a hall." The DOOR is made of fresh PLANKS. We derive the one from DaLeTH,⁵ "a door," the last letter being dropped. We find another cognate word in the last two letters, omitting the first, in our word LID. We trace the other word to PLaCH,⁶ "a slice." In the hall hangs the farmer's STAFF, the SKID of his chaise, his boy's SKATES and SATCHEL. The *staff* we trace to SaBaT,⁷ which means the same thing. Transpose the letters, and change B into its cognate F. The SKID and SKATES we derive from SQiD,⁸ "to bind or fasten on." Hence also our *Socket*. The SATCHEL we find in the Hebrew 'ZaQL,⁹ "a bag which ties."

An AXE and a SICKLE hang each suspended from a NAIL. We search for their origin, and find that 'AZD¹⁰ means an "AXE." Hence we derive also our *Adze*, and the Greek *Axinee*, "an axe." The SICKLE we trace to ZLiG,¹ "to draw out, fish hooks." The origin of "NAIL" we find in N'AL,² "to fasten, a bolt, a bar."

In a corner is a pot of GLUE, and beside it a piece of ROSIN. GLUE takes its rise from CLAW,³ "to restrain, to confine." It is the mother of a numerous progeny: *Claw*, *clay*, *cloy*, *clue*, *clef*; the Greek *Kolla* (glue) and *Kleis* (a key), the Latin *Gelu* ("frost, ice"), and the French *Glu*, *Bird-lime*, and *Clou*, "a nail." The ROSIN and RESIN we find in ZoRI,⁴ "to flow, Balm of Gilead." Here again we must transpose.

We move on into the SALOON, and notice the WINDOW with its diamond squares of GLASS, and its old-

שבט. פלח. דלת. אהל. זנק. רפה. עב.
צרי. כלא. נעל. זלג. עצד. צקל. שקד.

fashioned HASP. The word SALOON seems to us at once to arise out of SaLHOON,¹ "*a table*"—it being the great centre of the room, the place of meals. The WINDOW we derive from ID'O,² "*to perceive, to see*. In English W is generally prefixed to words beginning with this Hebrew letter. The Hebrew word is the parent of many other words which will suggest themselves to the scholar. The GLASS comes from GLaS,³ "*to shine, to glisten*." The HASP, from HaSB,⁴ "*to contrive, a contrivance*."

In the centre is the TABLE. At the side of the room are SHELVES, and one broad SLAB for the sideboard. These three words own as their parent the Hebrew SLaB,⁵ "*a ledge, a border*." The B changed into F gives SHELF. The S is exchanged for T by the Chaldee; and from the two other letters transposed we get 'Tabula,' *table*. Thence also, I suppose, we obtain our "*sleeve*," and the Irish name for a flat-topped mountain, *Slieve*, as "*Slieve-Bloom*"; while the French also own the *Salève*, as one of the lower mountains adjacent to Mont Blanc. The *lip* and *lap* come from the same root, the S omitted.

But we do not pretend to trace out every derivative. It is a boundless field.

On the sideboard stands a box of SNUFF, and a bottle of GUM. We detect the first of these words in NeSuB,⁶ "*to breathe, to blow, to inhale*," and transpose the letters accordingly. The second we detect in the Hebrew GaM,⁷ "*to join together*," whence also the Greeks, as we observed, derived their Gamos, "*marriage*." The CARPET is of good Kidderminster fabric; and over the CRADLE is a CANOPY. The name of our modern fabric we trace to the antique CaRPaS,⁸ "*fine white linen*"; and the classical scholar remembers that the word is used by both Latins and Greeks to signify sails, &c. The CRADLE we derive from HRaD,⁹ "*to shake, to flutter*," because of the perpetual rocking. When H in Hebrew immediately

גלש. ידע. שלחון.

חרד. כרפס. גם. נשב. שלב. חשב.

joins R, there we, having no such commencing sound, use C instead of H. The CANOPY is from CaNoP,¹ "*a wing.*"

We move on into the kitchen, which is furnished with a SETTLE, STOOLS, and BENCHES. We discover the two first in the Hebrew SeTeL,² "*to fix, to plant firmly.*" Whence our word, *Still*. BENCH is traceable to PeCH,³ "*to spread out, a thin plate,*" the N being added as strengthening and defining the root. Probably our word PATCH is an offspring from the same parent.

There is a TUB filled from the WATER-BUTT outside, and a BUCKET set beside it. We see an old acquaintance in the two first words. God describes the ship of Noah as TuBeH.⁴* Transpose the two first letters, and you get BOAT, BUTT; while PUNT comes from the same source. We derive BUCKET from BuQeH,⁵ "*a bottle.*"

The FIRE is of COALS; and the meat is turning on the SPIT. We find our FIRE in the Hebrew B'OR,⁶ "*to burn*"; and to it we trace the Greek 'Pyoor,' "*fire,*" and the Latin 'Furo,' "*to rage,*" with many like words in other languages. The COALS we find in GoHeL,⁷ "*burning coals,*" and the SPIT in SPiT,⁸ "*to place, to set.*" Thence, too, we derive the POTS we see set on the dresser; for the same word signifies "*cooking vessels.*" We seem to have dropped the S at the beginning, that we might not confound the word with *Spots.*"

The HEARTH is encumbered with CINDERS, which have ceased to emit SMOKE; while from the vessels on the HOB comes forth a savoury STEAM. We detect the original of SMOKE and STEAM in ZMoCH,⁹ "*to sprout, to throw off shoots, to cause something to arise,*" which, applied first to vegetables, at length took a wider sense. In the latter word the final Hebrew letter is omitted, and we get "*steam.*"

* A friend acutely suggested that the Greek *Naus*, the Latin *Navis*, a ship, and our own NAVY, spring from *Noah*.

תבה * פח * שחל * כנף *

צמח * שפת * גחל * בער * בקה *

The original of HEARTH we find in HaR,¹ "*to burn*," whence also our word "*char*"; that of CINDERS in QueDaR,² "*to be dark or black*"; and that of HOB in 'HaB,³ "*a bosom*." A box of MATCHES and a piece of TINDER lie side by side. We see the original of MATCH in MaHaZ,⁴ "*to smite, dash, shake, agitate*"; and that of TINDER in TiNuR,⁵ "*an oven, a furnace*." The D is a complementary letter, giving it a more forcible sound.

At the foot of the STOVE lie the TONGS. We discover the source of STOVE in NeSToV,⁶ "*to set, to place, a fixture*." Here again the unstable letter N drops off. The tongs we detect in NeTOQ,⁷ "*to touch, to clash*." Here the N is not dropped, but transposed to the middle of the word, and ToNQ becomes TONGS.

A FLITCH of bacon hangs from the rafter; some DOUGH and SUET are lying on the dresser. The FLITCH we find in FLiCH,⁸ "*to cleave asunder, a slice*"; the DOUGH in TOOCH,⁹ "*to roll together, to twist*." Hence also our word TWINE. The SUET come from ZÜD,¹⁰ "*to swell*," whence also our word STEW.

Besides these articles is a JAR protected by WICKER-work, and a CAULDRON is BOILING on the fire. The JAR we derive from JaR,¹ "*to close up, a covered vessel*"; or from NeTSaR,² "*to keep*," a store-vessel; whence by transposition, our *Nurse*. The CAULDRON is from QOROTH,³ "*a deep plate or vessel*," and the verb TO BOIL we find in BU'O,⁴ "*to swell, or bubble up*," whence comes our restless sea-buoy.

We find 'OQueL,⁵ "*to twist—very tortuous*," as the origin of WICKER. The word begins with the strange letter Oin, which is frequently rendered into English by W. The change of L for R is thoroughly established.

A SKEWER lies beside some SCRAPS to be given to the dogs. We trace SKEWER to ZOOR,⁶ "*to compress, to close up*."

¹ חר.	² קדר.	³ עב.	⁴ מחץ.	⁵ תנור.	⁶ נצב.
	⁷ נתק.	⁸ פלח.	⁹ טוח.	¹⁰ זור.	
¹ זר.	² נצר.	³ קערות.	⁴ בוע.	⁵ עקל.	⁶ זור.

The Zain not unfrequently is rendered in English by SC. The SCRAPS we derive from GaRaB,¹ TO SCRAPE, to which, for energy's sake, we prefix an S; so also does the Chaldee. Hence comes also the Scotch *grab*, "to seize greedily."

A *basket* of *parched* peas stands on the table, a nutmeg-grater hangs by a *string* on the wall. We find the bud of *basket* in SeBeK,² or SHeBeK, "to plait, to make wicker-work," and so we transpose the letters. So also we find the letters of *parch* in a reverse order in HaReB,³ "to dry up." *To grate* we discover in GaRaD,⁴ "to scratch, to scrape;" and *string* in STiNQ,⁵ "to bind." R is added by the Chaldee. A *kettle* *simmers* on the stove; the coal-scuttle stands in the chimney corner. We trace *kettle*, *scuttle*, and *skillet* to QuiLHeT,⁶ "a cauldron, pot, or kettle," S being often added in English to words beginning with K. The *simmering* we discover in the Hebrew ZiM-MeR,⁷ "to sing." A LIGHTED CANDLE stands near the oven. The EMBERS of the oven have almost become ASHES. Looking into our Lexicon, we see that LaHT,⁸ whence our 'light,' means "to burn, a flame;" that CANDLE comes from DaLaQ,⁹ "to burn;" whence probably the Latin *Diligo*, "to love," arises. But we have to transpose the letters, and then perceive that *kindle* and *candle*, with all their train in other languages, spring from this root. The EMBERS come from EPHaR,¹⁰ "ashes," and the ASHES from ASH,¹ "fire."

Beside the oven is a SACK, filled with FAGOTS, and a PAIL. The SACK² was known by the same sound to the Hebrews. The FAGOT arises from AGGeD,³ "a bundle"—the diagma being prefixed makes FAGOT. The PAIL comes from NeBeL,⁴ "a bottle," the N omitted.

We ascend the STAIRS to the bedroom, and find a BED, with a hair-MATTRESS and a QUILT. The STAIRS are provided for us in the Hebrew SaDaR,⁵ which we make into one syllable.

קלחת. ⁶ זנק. ⁵ גרד. ⁴ חרב. ³ סבך. ² גרב. ¹

דלק. ⁹ להט. ⁸ זמר. ⁷

סדר. ⁵ נבל. ⁴ אנד. ³ שק. ² אש. ¹ אפר. ¹⁰

The Hebrew signifies "to set in order, rows." BED we derive from MaTaH,¹ the Hebrew M sometimes becoming in our language changed into B: thence also our *Mat*. MATTRESS is the Hithpael participle of 'ARaS,² "to stretch one's self—a bed." Hence also our HEARSE, the bed of the deceased. The QUILT we find in the same Hebrew letters, QuiLT,³ "to contract or shrink up," referring to its doublings and seams. We see on the other side of the room a TOWEL-rail, a WASHING-stand, a piece of SOAP, and some soap-SUDS. We discover WASH in CaVaSH,⁴ the C, says Parkhurst, is transferred to the end, and we have the Saxon, *Wascan*, and the English WASH. The soap owns its original in ZOaB,⁵ "to pine away:" the SUDS in ZUD,⁶ "to swell, boil, or bubble." So also we find the root of TOWEL, in TUWaH,⁷ "to twist, to roll together."

There is nothing in the ATTIC but lumber. In Hebrew ATTiQ⁸ is "a gallery."

But it is time to descend, for the supper is ready in the CHAMBER below. CHAMBER from CaRaM,⁹ Latin, *Camera*, "an enclosed space." On the table are laid in orderly array a KNIFE, FORK, PLATE, and SPOON for each. We dip again into Hebrew, and discover KNIFE in NeQiPH,¹⁰ "to strike, to cut down," the letters being transposed: so the French *Canif*. Fork we find in NePHiQ,¹¹ "to draw forth," R inserted by the Chaldee, and the unstable N removed from the front. We trace PLATE in PLAT,¹² "something smooth, FLAT;" and SPOON in ASP,¹³ "to collect," the N of the close being a diminutive, as in Samson; which signifies, 'a little sun.' The letters, as in so many previous instances, are transposed. At each corner of the table is a vessel of SALT. This, with its cognates in other languages, is derived from NeZeL,¹⁴ "to melt." Here again the commencing N falls away, and out of two Hebrew syllables we make one in English. A JUG of water, CUPS, &c., adorn the table. We recognise the bud of

טוה. זוד. זוב. כבש. קלט. ערש. מטה.
 נול. אסף. פלט. נבק. נקף. כרם. אתק.
 E

JUG in ZuQ¹ or JuQ, "to pour out:" the origin of CUP in CuP,² "the hollow hand."

The tea-CADDY and URN grace the sideboard. A LAMP fed with NAPHTHA diffuses its light. We trace CADDY—Latin, *cadus*, 'a cask'—to its root in CaD,³ "a pitcher, pail, bucket," and URN to AROON,⁴ "a chest." We see that LAMP has its origin in LaPiD,⁵ "a torch," whence the Greek and Latin *Lampades*, "torches," and our "*limpid*." The M is here complementary: the English again omits the last letter, in order to preserve the word a monosyllable. NaPHT⁶ in Hebrew means "honey," a strange alteration of meaning, of which there are examples not a few.

The loaf is set on the table, and you may choose CRUMB or CRUST. CRUMB we detect in QROOB,⁷ "the interior," the M before B being the usual complementary letter, and again a monosyllable results from two in Hebrew. CRUST we observe to arise out of HOOST,⁸ "the exterior," R being the addition of the Chaldee. Here is a dish of POACHED eggs, the YOLK being very conspicuous. We dip into the Lexicon. PoaCH⁹ is "to spread out," and YRoQ¹⁰ is "to be yellow." Hence comes the YOLK, 'the yellow of the egg.'

In the DISHES before us are FISH, FLESH, and FOWL. We trace DISH to NeTiSH,¹ "to spread abroad." Again the luckless N is discarded, and the monosyllable wins the day. The origin of FISH has been given before. FLESH we cannot help deriving from BeSHer,² which means the same thing in Hebrew. The B becomes F, the R becomes L, and is transferred from the third place to the second, when we have the English word FLESH. Hence also our word BUTCHER, 'the man who sells flesh,' in Scotland, '*the flesher*.' The derivation of FOWL is not so clear, for here we have to deal with that Proteus-like letter Oin. A BIRD in Hebrew is 'OUPH.³ Reverse the letters, and you have F'OU, whence, I believe, springs our English "Fowl."

נפת. לפד. ארון. כד. כף. צוק.

עף. בשר. נטש. ירק. פוח. חוצת. קרוב.

The meat is a loin of LAMB, very FAT: there are also CHEESE and BUTTER. LAMB in Hebrew is AMR,¹ in Greek, *Amnos*. We take the R of the conclusion, change it into L, and prefix it. Hence also our RAM and the *Llama*. BUTTER, FAT, and FOOD we trace to PHuDaR,² "fat." CHEESE we trace to HHeReZ,³ which means the same thing. We have here omitted the middle letter R, in order to retain the monosyllable.

There is WINE just drawn from the LEES, which is SWEET; and BEER, which is but SOUR. WINE, as many know, springs from YiN,⁴ Latin, *vinum*, Greek, *Oinos*, French, *vin*, and so on. The LEES are in Hebrew LeHeeZ,⁵ "to press, or squeeze"—the remains of the grape-skins or stone after pressure has been applied. SOUR is letter for letter the Hebrew SOOR,⁶ "to turn aside." SWEET owes its origin to DiBS,⁷ "honey of bees, or of grapes." We reverse the order of the letters, changing B into W, and D into its allied T, when we get the English SWEET. Thence also the Latin *Suavis*. With the ending of the MEAL my paper concludes, MeLA⁸ signifying "fulness."

חרץ¹ פדר² אמר³.
 מלא⁴ דבש⁵ סור⁶ לחץ⁷ יין⁸.

CHAPTER IV.

GREAT OBJECTS OF NATURE.

LET us look next at the derivation of the names of some of the GREAT OBJECTS OF NATURE.

1. Whence comes the word *Elements*? From 'ELeM,¹ 'to hide,' the secret materials of which all bodies around us are composed. These were, according to the ancients, Fire, Air, Earth, and Water. *Fire* is derived from B'OR,² 'to burn'; whence also the Greek *Pyoor*, and the Latin *Pyra*, 'a funeral pile.' *Air* takes its rise from 'AIR,³ 'to be brisk, active.' *Earth*, from ERZ,⁴ 'the ground, earth, or globe.' The same word occurs in very nearly the same form in many other languages. Dutch, *Aarde*; German, *Erde*; Swedish and Danish, *Iord*; Turkish, *Jerde*; Tartaric, *Yirda*.^{*} The Latin *Terra* and *Tellus* arise from the same root taken in reverse. *Water* is an example of the strange dislocation of letters which words suffer in passing from one tongue to another. The same sound, nearly, is found in many other languages to express the same thing—in Dutch, *Water*; in German, *Wasser*; Danish, *vater*; Swedish, *Vatten*; Gothic, *watto*; Russian, *voda*, and Greek, *Hyoodör*. These all are off-sets, I suppose from the Hebrew ReTaV.⁵ Take these in reverse, change the V into W, and you have our 'Water.' The Hebrew signifies 'to be wet.' The *Ether* comes from 'ETeR⁶, 'to surround, to encompass.'

The word *World* is another example of letters taken out of the order in which they occur in their root. The *World*

* Most of this learning is but second-hand.

¹ עֵלֶם. ² בֹּרַח. ³ אֵיר.

⁴ אֶרֶץ. The Greek γῆ comes from נֵיא 'a valley.' ⁵ רֶטַב. ⁶ עִטַּר.

in Hebrew is TaVAL.¹ Here the V becomes W, and is set first; the R is added by the Chaldee, and the ending consonant is put next, while that which is first in Hebrew is set last in English. Our *Sod* is derived either from SaDeH,² 'a field,' or from DaSA, 'grass'; thence, also, by the additional Chaldaic R, the green-SWARD. *Light* owes its origin to LaHat,³ 'to burn, a flame.' It has many cognates in other languages.

NOON seems to arise from NOOM,⁴ 'to slumber'; from which one should gather, that our earliest ancestors in their hot eastern clime, were accustomed to take a nap in the *fervid* mid-day, even as now the Spaniard takes his *siesta*. *Eve* springs from 'EeReV,⁵ 'the west, the evening,' by dropping the R. The Greek and the Latin words for the same season of the day are framed from the same root, by additions to it. The Greek *Hespera* takes an aspiration before Oin, and adds an S before the B or V; the Latin *Vespera*, takes a double Gamma.

Our *Day*, *Dawn*, and *Night*, whence spring they? I am inclined to derive the two first from ZaHeH,⁶ 'to be sunny.' The Chaldee turns Z into T. The presence of a final 'g' in the Saxon and other cognate languages makes me uncertain. They wrote 'daeg.'

Night, German, *Nacht*; Greek, *Nukta*; Spanish, *Noche*; Italian, *noite*; Portuguese, *noite*; French, *nuit*; Irish, *Nocht*; Russian, *noch*, all manifestly are traceable to NoCH,⁷ 'to rest.'

The *Star*—Greek and Latin, *Asteer* and *Astrum*—receives its name, I believe, not from the Sanscrit word which signifies 'to strew,'—a very inadequate original—but from the mythology of the east. We read several times of Israel's forsaking Jehovah, and serving instead Baalim and *Ashtaroth*.⁸ Baalim signifies 'Rulers,' and refers doubtless to the two great luminaries, which God made to rule the day

להט.¹ דשא יסדה.² תבל.³

עשתרות.⁴ נוח.⁵ צחה.⁶ ערב.⁷ נום.⁸

and the night. Baal is also spoken of in the singular, and then it means the sun. By *Ashtaroth*, when taken generally in the plural, and as distinguished from Baalim, it seems clear that the stars, the other heavenly bodies besides the sun and moon, are intended. Of these the planets would be likely to obtain the chief notice. But sometimes *Ashtoreth* is used in the singular, as an individual goddess, introduced into Israel by the Sidonians in the days of Solomon: 1 Kings xi, 5; 2 Kings xxiii, 13. By this word it seems certain that the *moon* is intended; and that this was her name, when distinguished from the chief Baal, or the sun. Thus we read of Ashtoreth Carnaim, or 'Astarte with *the two horns*,' (Gen. xiv, 5,) which evidently points to the crescent moon with her two points.*

But, taken generally in the plural, 'Ashtaroth,' and as distinguished from the Baalim—sun and moon—this word would designate the stars. Accordingly, both Latin and Greek retain the commencing A, while in our language that letter has been rubbed off, because of its employment as the indefinite article. It is worthy of notice that the Latin has two other words signifying stars, *Sidera* and *Stellæ*, containing elements of the same root from which proximately our English word may have arisen. If I mistake not, there are other traces in our language, and in the ancient ones, of this ancient heathen worship. Whence our word *Easter*? From this goddess. Whence comes our *Alabaster*? From HaLaB and Ashtoreth, '*the milk of Astartee*.'† The Hebrew aspiration is generally dropped in Latin and Greek. May

* It appears that in later times the planet Venus was also called 'Astarte.' May it not be, because it also was found to be horned like the moon? 'But how could its horns be seen without a telescope?' The Rev. G. Jeans, in his "*Practical Astronomy*," mentions one who saw her horns without a glass. And I have myself heard of another.

† So Pliny mentions some precious stones, called by names which mean, *Kidney of Hadad*, *Eye of Hadad*, and *Finger of Hadad*, a god of the Syrians, so called. B. 36, ch. 71.

not the word *Lobster* be derived from two words signifying 'the heart of Astartee?'

Our *Summer* may arise from ZIMMeR,¹ 'to sing,' for it is the time of the notes of birds; or from ZHiMmeR,² 'the foliage of the tree.' *Thunder* owes its origin to ZHuNneR,³ 'to roar.' The Chaldee changes ZH into T. A *Shower* is easily traced to SH'OR,⁴ which means the same thing: and a *storm*, and a *stream* to ZoRM,⁵ 'a copious pouring, a flood.' The English *brook* is traced to its root in BaRaK,⁶ 'a pool, or collection of water.' Hence also, by omission of the R, comes our provincial word *Beck*, 'a brook.'

The *Sea* is evidently derivable from Z'Ee,⁷ 'to be agitated, troubled.' Hence come our words *swing*, *sway*, and *see-saw*. The Germans have *See*; the Dutch, *Zee*; the Swedes, *Sio*, to signify the ocean.

The *Main* comes from the ordinary Hebrew word for waters, MaiM:⁸ the *tide* from ZUD,⁹ 'to swell, to boil.' Through the Chaldee we change the Z into T.

The *Ground*, with *grind*, *grist*, *grit*, all proceed from GaRaD,¹⁰ 'to scratch, scrape.' Both these latter words also spring from the same root, by the Chaldaic addition of S.

The *Sky* is an offshoot from SHeQIM,¹ 'the heaven.'

The *Dew* is from AUD,² 'vapour.' The letters are taken in reverse. *Dew* in Hebrew is RoSoS;³ whence we obtain the Latin *Ros*, the Greek *Drosos*, the French *Rosée*, and in English the *Rose* of a water-pot.

Fog is derived from FOG,⁴ 'to be cold, torpid.'

The French *Grêle*, 'hail,' is derived from GeRuL,⁵ 'a pebble.'

שער.⁴ צנר.³ צמר.² זמר.¹

גרד.¹⁰ זוד.⁹ מים.⁸ זע.⁷ ברך.⁶ זרם.⁵

גרל.⁵ פוג.⁴ רסס.³ אוד.² שחקים.¹

CHAPTER V.

MEMBERS OF THE BODY.

LET us turn to some words designating the MEMBERS OF OUR BODY.

The word BODY itself is derived from BaTeN,¹ which signifies 'the belly;' thence also are derived our words *Bottom* and *Button*. The Latin for 'body'—CORPUS—is derived from a word which has been cited once before—QeROOB²—'the internal parts;' whence we obtain our English word, 'the crop' of a bird, and *crumpet*.

From this root, too, springs the Latin CEREBRUM, or *brain*, and the Greek *Kephalce*, or *head*. In this last instance, the two closing consonants are transposed, and the L substituted for the R—a change quite according to rule.

The *crown* of the head comes from QeRooN,³ 'a horn, or peak:' the *hair* from SH'OR,⁴ which means, 'to be rough or bristly, hair.' In this case the S is dropped, and from that singular letter, the Oin, we obtain the aspiration which gives us the English 'hair.'

The *skull* and the *skeleton* are clearly traceable to SKoLL,⁵ 'to be bereaved, to be barren'—both these words designating the head and body when deprived of flesh.

The *Eye*, (in old English plural, *Eyne*,) is very naturally traced to the Hebrew for eye, OIN,⁶ or Ain; the *Brow*, to PR'OW,⁷ 'to uncover'—it being the part destitute of hair between the hairy scalp and the eyebrow.

The *Jaw* takes its origin from a word previously named, Zee or ZH'AW,⁸ 'to swing backward and forward,' as the sea does; whence also our word *saw*.

קרן.¹ קרוב.² בטן.³
זע.⁴ פרע.⁵ עין.⁶ שכל.⁷ שער.⁸

The *Nostrils*, (Latin, *Nares*), to *sneer*, *snore*, *snort*, are all offshoots of NeHaR,¹ 'the nostril.'

The old English *JOWL* has manifestly originated from ZHOAR,² 'the neck:' the *chin*, from ZHiQiN,³ 'the beard or chin:' the *lap* and the *lip* from the Hebrew expression before noted,⁴ which signifies 'a ledge, a shelf, a slab.' The S is omitted, to distinguish them from *slap* and *slip*.

The *Neck* probably claims as its parent 'ANeQ⁵ "a collar, to place upon the neck:" the *fist*, FeTiSS,⁶ 'to strike, a hammer.' The natural hammer is beyond doubt the fist. Here the two last letters are transposed.

The *Heart* owns as its root HaRiD,⁷ 'to palpitate, to hurry, to flutter.' To the same fountain we track the Greek *Kardia*, and the Latin *Cordis*; also the German, *Herz*; the Dutch, *Hart*; the Swedish, *Hierta*; the Danish, *Hierte*; and the Sanscrit *Herda*. The Hebrew for heart is LoB,⁸ whence are derived our *Life*, *Love*, *Lief*, (or *Lieve*), *Lobe*, *Leave*, and probably *Loop*.

The *lungs* lead us to the root LUNG,⁹ 'to swallow down, the throat:' the *chest* to HHeSTuN,¹⁰ 'the bosom.' The *back* springs from GaB,¹¹ 'anything curved, arched, or vaulted, the back.' Here the letters are reversed; the change from G to K being quite in order. Hence also our 'bag.'

The *Side* derives itself from ZHyD,¹² 'the side:' the *flank* from FaRaQ,¹³ 'the bones of the neck:' the *belly* from BeL'AW,¹⁴ 'to swallow.'

The *navel* and *nipple* both take their origin from NaVeL,¹⁵ 'a skin bottle.' The first of these words was apparently originally applied to the abdomen generally. The Greek *Omphalos* and Latin *Umbilicus*, meaning the same part of the body, are derived from 'OPHeL,¹⁶ 'to swell, an eminence:' whence also we obtain the words 'ample,' and probably 'apple.'

שֶׁלֶב * זָקֵן * צוּאֵר * נָחַר *

נֶב * חֶצֶן ¹⁰ * לֹעַ * לֵב * חָרַד * פֶּשֶׁשׁ * עֵנֶק *

עֶפֶל * גִּבְלִי * בִּרְעַ * פֶּרֶק * צֵד *

The reader may remember that by this name *Ophel*, part of the city of Jerusalem was designated : 2 Chron. xxvi, 3.

The *waist* may owe its origin either to AUZH,¹ 'to be narrow,' or to HeZHT,² 'the middle, the half.' I prefer the latter.

From what shall we derive the *Knee*? In Saxon, *Cneow*; in German, *Knie*; Dutch, the same; Swedish, *Knä*; Danish, *Kna*; French, *Genou*; Latin, *Genu*; Greek *Gonu*; and Sanscrit, *Janu*. The reader may choose between KR'O,³ 'to bend the legs, to bow down,' and KN'O,⁴ 'to be abased, to humble one's self.' The first of these seems to me the best, though the second is nearer the sound of the word.

The *Shank* clearly springs from SHOoK,⁵ 'to run, a leg;' whence also we derive our *sock* and *stocking*.

For the word *ankle* we are indebted to 'ANKOB,⁶ 'the heel.' It is the word which we recognise as an old acquaintance in *Jacob*, who laid hold of his brother's heel, and thence took his name. That singular letter, Oin, has the sound, at times, of 'ang,' 'ong.' Hence also the Latin, *Ungula*, 'a hoof.'

עקב * . שוק * . כנע * . כרע * . חצת * . אוץ *

CHAPTER VI.

KINDS OF MEN.

IN what follows, I shall study expedition, citing only a few examples, till I come to those of most importance.

Take a few cases relating to different KINDS, ORDERS, AND CONDITIONS OF MEN. *King* and *Queen* are traceable to CoHeN,¹ 'a priest, a prince,' or else to QuiNG, 'a prince.' From the Hebrew MaSHaL,² 'a ruler,' springs *Marshal*, and the Greek *Basilyoos*, a king. *Bachelor*, which has long proved such a stumbling-block to philologists, yields easily to this key. It is derived from BaCHEER,³ 'a young man.' The last letter is doubled by way of intensifying, as is often the case, and the first R is changed into L by way of euphony; we have then the word in question. The Latin *Vir*, 'a man,' is traced to GeVEER,⁴ 'a hero :* where the first letter G is dropped : as in GePHeN,⁵ also, whence our word *vine* is derived. The Greek *Ancer*, 'a man,' comes evidently from N'OR,⁶ 'a young man.'

Dunce is derived, by transposing the letters, from DaSaN,⁷ 'to make fat, to be fat,' as we say 'fat-headed.' *Dolt* comes from DaLeTH,⁸ 'a door;' as we say, 'as deaf as a post.'

Rascal and *Scoundrel* are derived from words, the first of which signifies 'a trader;'⁹ the second 'to be dark, turbid, filthy;'¹⁰ whence come also the words *Dark*, and the *Kedron* of Jerusalem.

Priest is derived from PaRaSH,¹ 'to explain, unfold,' whence also the word *Pharisee*. Hence too our grammatical word, 'to parse.'

* Hence also an old English *Gaffer*.

נער.⁶ גפן.⁵ גביר.⁴ בחיר.³ משל.² קע. כהן.¹
פרש.¹ קדר.¹⁰ רכל.⁹ דלת.⁸ דשן.⁷

CHAPTER VII.

DRESS AND PHRASES.

THE same key will unlock to us the origin of our words of DRESS. Take two or three instances relating to the MATERIALS. *Cotton* owns as its parent CoTtoN,¹ 'to cover, to clothe,' (See Josephus, Ant. III, 7, 3,) whence come also the Greek *Kitōn*, an under-garment, our word *coat*, and the Latin *Tunica*. Our *Fustian* is traceable at once to FuST,² 'flax, linen, cotton:' and *Satin*, either to SaDiN,³ 'fine linen,' or to S'ATiNZ,⁴ 'linsey-wolsey.'

The *Brooch* and *Breeches* both spring from the root Bo-RoCH,⁵ "to reach across." Hence also our *Bridge*. Our *Gaiters* and *Garters*, with probably *Gird*, arise from the root 'GeTeR,⁶ 'to surround, to wrap.' From this root, through a different pronunciation, the Oin, springs our word '*attire*.'

From ABNeT,⁷ 'a belt or girdle,' are derived *belt*, *band*, *bonnet*.

The *Farthingale* of our grandmothers clearly takes its rise from FaTHIGEEL,⁸ 'a swathe for the breast, a female girdle.' Here, both the frequent letters R and N are inserted. Our *apron* comes from 'APeR,⁹ 'dust.' It originally signified 'a duster.'

The application of the same instrument will give us the origin of CERTAIN PHRASES, thereby putting new life and force into them.

What is the source of the words of that truly English cheer—*Hip, hip, hip, hurra*? Translated into English from Hebrew, it becomes, '*Again, again, again, shout ye!*'¹⁰

ברח * שעטנו * סדן * פשת * כתן *
אף * אף * הרע * עפר * פתניל * אבנט * עטר *

We speak of a thing as '*spick and span new*.' The first of these words is from ZiC,¹ '*to be pure*,' the second from ZeBeN,² '*to buy*.' Hence it signifies, '*new and clean, as just come from the shop*.'

What means the phrase, '*doing things in a hugger mugger style*?' HuGGeR³ signifies '*a girdle*,' and MuGGeR,⁴ '*thrown down, thrown off*.' In what state would an Eastern's dress be without the girdle?

'The people there are all *agog*.' Whence comes the phrase? From a biblical and Eastern source. "What aileth thee now, that thou art wholly gone up to the *housetops*?" Is. xxii, 1. '*Agog*' means '*on the housetop*,'⁵ the best place for observation in Eastern lands, where the roofs are flat. The Hebrew word is employed in the passage cited from Isaiah.

Luke-warm is, I suppose, fluid capable of being lapped: LaQ,⁶ '*to lick*.'

What means *Daddy*? It arises from DauD,⁷ (whence David took his name,) and signifies, '*My beloved*.' Hence too we derive our *Doat*.

We speak of things done at *random*. Whence comes the word? From RaDaM,⁸ '*to dream, to sleep*.' The strengthening N has already often occurred in our experience. The word signifies, then, '*things as unconnected as in a dream*.' Hence spring the French *Dormir*, and our English *Dream*.

We use the word *Fie!* to express disapproval. Whence comes it? From FiHH,⁹ '*to puff at, to reproach*.'

A *churl* is from HeRuL,¹⁰ '*a brier*,' that pricks and scratches.

A *lawn* is from ROaN,¹ '*a green*.'

Julius Cæsar is said to have quieted a sedition among his soldiers by the single word, *Quirites!* It was a Hebrew word in its base, signifying *Citizens!* QuiRITIM.² Thus he reminded them that they were soldiers no longer.

When an officer gives the command, '*Fix bayonets!*

הגג * מגר * חנר * זבן * זך *

קרתים * רען * חרל¹⁰ * פח * רדס * דדי * לק *

Charge! what meant the last word originally? '*Slay!*' From HaReG,¹ 'to slay.'

Whence have we the expression, a *chair*-woman? or *char*-woman? It comes, I believe, from the same root as *Squire*, 'a hired woman,' from SCHEER,² 'to hire.' The Squire was the Knight's servant.

The cry of the huntsman, *Tally-ho!* would signify, '*He is off!*'³

'The *riff-raff*'⁴ is derived from a Hebrew word redoubled, which signifies, 'to grow weak, poor, worthless.'

Whence is *Helter-skelter* derived? From HeTeR, 'to wave, shake,' and KeDeR,⁵ 'military tumult.'

שכיר * הרג *

חטר כדר * רפה * שלח הוא *

CHAPTER VIII.

THE ARTS.

THE ARTS, whether of war or peace, borrow their words from the same source. Whence comes our *plough*? From PLoHH,¹ 'to cleave asunder, to till the ground.' Whence the *flail*? From NePHeL,² 'to fall,' the last letter doubled to express the frequency with which the instrument is made to fall, and the fugitive N of the commencement is lost.

Whence comes 'war?' From AIR,³ 'to be ardent,' active. The remarkable initial Oin is again rendered into our language by W. *Dagger* and *Dirk* are easily traced to DeQueR,⁴ 'to pierce.' Here we have an example of the same letters being taken in the order of the Hebrew, and also, of their transposition.

Let us awhile consider the names of COLOURS.

Whence comes our *Roan*? From R'OaN,⁵ 'to flourish,' 'to be green.' Hence also our *Green*, the Oin prefixed: and, with B prefixed, our *Brown*.

Whence come our *lilac* and *scarlet*? From HaCLEEL,⁶ 'red.' The letters taken in the reverse direction make *lilac* and in the direct order, with S prefixed, and R inserted by the Chaldee, *scarlet*. Hence, also, the red feathers of a cock's tail are called his '*Hackle*.' Hence also the artist's '*lake*,' a kind of red.

Maroon comes from ARGMOON,⁷ 'reddish purple:'. *Carmine* (and *Crimson*?) from CaRMEEL,⁸ 'crimson.' *Pink* from NePeK,⁹ 'a ruby or carbuncle,' the letters being

עיר. נפל. פלח.

נבך. כרמיל. ארנמון. חכליל. רען. דסר.

transposed. *Black* arises from BLaQ,¹ 'desolate, desert.' Hence also our *bleak* and *blight*.

White, in German, *Weiss*, arises from ISIS,² 'to be hoary,' the S changed into T by Chaldee. Hence also our *ice*, 'white water,' and our *yest*. *Blue* seems to spring from TL'OO,³ 'red, and purple.' We change the T into B, having no word beginning with T before L.

Auburn is easily derived 'AUPuR,⁴ 'to be reddish;' thence also come our *Ochre*, *umber*, *amber*, and *fawn*. Hence also the Latin *Ruber*, *Rufus*, (red) *Gilvus* and *Flavus* (yellow.)

Whence comes our *Purple*? From B'OR,⁵ 'to burn.' Thence is derived the Greek, *Pyoor* 'fire,' and *Purros*, red. From the same word repeated comes the Greek *Porphyoorion*, 'purple,' and the Latin *Purpura*, whence springs our *Purple*.

Yellow traces itself to IRoHH,⁶ 'to be green, greenish yellow.' *Russet* and *Rust* arise out of SiSuR,⁷ 'to be red.' The letters are taken in reverse. Hence also our 'red;' the S exchanged for T, and then corrupted to D. Still more easily is the foreign 'rosso' obtained hence.

Azure is readily found in ZHeHuR,⁸ 'the clear sky,' and its celestial blue; and *Sorrel* in SoRuQ,⁹ "to be reddish, tawny;" I cannot account for the closing L.

תלוע י. ישיש י. בלק י.

שרק י. צהר י. ששר י. ירח י. בער י. עפר י.

CHAPTER IX.

METALS.

THE METALS will afford us some very interesting examples.

It is noticed by philologists as an interesting fact, that while the names for the objects seen on the surface are common to many languages, the names for metals greatly vary. From which it is justly inferred, that no metals were discovered, or that most of them were not discovered, till after the dispersion of the nations. Let us look at some of these names.

The name *Metal*,¹ is simply transferred from Hebrew.

Iron in Hebrew is BaRZeL;² thence we have borrowed our *brass*, *bronze*, and *basalt*. Hence also our *Steel*, and the Greek *Sideros*, iron. The Greek *Kalkos* is derivable from HaLQ,³ 'to be smooth.' Hence our *chalk*. *Copper* is transferred from the Hebrew CoPPeR,⁴ 'to cover,' the malleable 'stone' employed for covering: whence *Cyprus* took its name.

Gold is in Latin *Aurum*. It is derived clearly from AUR,⁵ 'light,' because of its brightness. *Gold* is in Greek, *Chroosos*. The original is evidently HHeROOZ,⁶ 'gold.' Our English name for the metal is found in GaDÖL,⁷ 'precious, great.' In transposition the chief vowel is retained, the other rejected in order to make it of one syllable; and the places of the D and L are shifted.

Probably the Greek *Kassiteros*, 'tin,' is derived from QaSEET, 'bullion, cash.'

Silver in Latin is *Argentum*, derivable from ARZ,⁸ 'earth,' (in Chaldee, ARQ,) and NETOOI, 'ductile'—'Ductile earth.' The Greek name is *Argyoorion*, and this has clearly its first syllable

הלך. ברזל. מטל.

נשו. ארץ. קשיט. גדול. חרוץ. אור. כפר.

ARQ,¹ and its second component is HOORI, 'white.' Thence springs our English 'hoar, hoary.' It means then 'white earth.'

Mercury is evidently composed of the same closing word; and its earlier component is MeRG,² 'to roll rapidly,' a word which beautifully seizes on this metal's peculiarity, the rapid motion of its globules, whence we call it 'quick' (or living) 'silver.' And mercury also is 'hoary,' or 'white.' The final syllables in the two metals are the same.

But whence comes our *Silver*? From ZeHeL,³ 'sparkling, shining,' and OPHuR, 'earth dust.' The Saxon was still nearer the original words—'Seolfer.'

Lead is in Greek *Molyoobdos*, which originates in MoRooBD,⁴ 'malleable.' Our English word is from NeTeL,⁵ 'to be heavy.' Here the frail N at the commencement is once more thrown off, and the two last letters are transposed. 'As heavy as lead,' is our ordinary comparison. From this same root springs the word *Metal*—'the heavy.'

Sulphur and *Orpiment* both are derived from OPHREET,⁶ 'lead.' The S is prefixed to the first, and the R added to the second, by the Chaldee.

Glance we now at some of the PRECIOUS STONES.

Adamant and *Diamond* are the offspring of ADaMONI,⁷ 'a ruby,' from Adam, 'to be red,' and not from a Greek derivation. The *Jasper* is from YaSPeH,⁸ which signifies the same thing. The *topaz* from PaTDaH,⁹ where the letters are curiously transposed. The *Agate*, in Greek *Achatees*, comes from CaD,¹⁰ which has the same meaning; the *Sapphire* from SaPHEER.¹ Our *Opal* and *Amber*, and, probably, *ruby*, arise from OPHeR,² 'to be reddish.' From the Hebrew BaRQuT,³ 'to glitter,' we derive *Emerald*, with its Greek and Latin parallels, *Smaragdus*. From this root is derived the Sanscrit *Smaracata*, 'an emerald,' together with *Garnet*. Also *Margarita*, (a pearl,) and probably the modern *Corundum* and *Turquoise*.

צהל. עפר. ³ מרג. ² ארק. חורי. ¹
 ישפה. ⁸ אדמוני. ⁷ עפרית. ⁶ נטל. ⁵ מורבד. ⁴
 ברקת. ³ עפר. ² ספיר. ¹ כד. ¹⁰ פטדה. ⁹

CHAPTER X.

NUMERALS.

A WORD or two next upon the NUMERALS.

The word *Number*, (Latin *Numerus*,) itself is from NuMR,¹ 'spots, a leopard.' The Greek '*Rythm*,' and our '*Arithmetic*' arise from RiTH'M,² 'a chain.'

Our *First* finds its origin in the first word of the Hebrew Bible. "*In the beginning* God created the heaven and the earth." BeRASITT.³ Here the English compresses a word of three syllables into one, and therefore retains but one of the textual vowels. The B changed into F, and the I taken after the R, give us *First*. From the same origin springs the German *Erste*. The Germans leave out the preposition, which we receive; and the 'I,' which we prefer, they change, for the A or E. The Greek *Prōtos* hence derives itself: the Greeks rejected the S and the I. The Latin *Pristinus* here finds its home: its signification being, '*a former condition, ancient*.' Our *One*, Latin *Unus*, Greek *Hen*, come from AUN,⁴ 'substance.'

Our 'twin' is either from SHeNI,⁵ 'two;' the S becoming by Chaldee, T, and the other letters transposed; or else from TAM,⁶ 'a twin.'

Our *Ace*, and *each*, Greek *Eis*, seem to be from AIS,⁷ 'a man.'

Our *two*, Gothic *twa*, Dutch *twee*, Gaelic *Da* or *do*, Sanscrit, *dui*, Hindoo, Chaldee, and Persian *du*, Latin and Greek *duo*, French *deux*—whence comes it?

בראשית³. רתם². נמר¹.

איש⁷. תאם⁶. שני⁵. און⁴.

From OUD,¹ 'to repeat, one more.' Here all languages have reversed the order of the letters, and make it DUO. Our *Couple*, and Latin *Copulor*, together with *cavil*, arise from CoPeL,² 'double.'

Our THRICE is clearly traceable to SLoS,³ 'three.' The S becomes T, the L becomes R—'Thrice.' Our *Leash* comes from the same, the initial S omitted.

Four is in Hebrew ARB'O;⁴ we take the last syllable, and prefixing it to the former, make a word of but one syllable—BO-AR—'four.'

The Greek *Tessares* is from SeDeR,⁵ 'a row,'—the four fingers held up. The letters are transposed, the D becoming T.

The Greek *Pentè*, which signifies 'five,' is derived from PeTeHH,⁶ 'the open hand,' all five fingers displayed. And I am inclined to trace the Greek *Deca*, 'ten,' to TeQ'A,⁷ 'to strike hands, to proclaim.' The two *five* fingers brought together with a clap, would be the sign of *ten*.

The Greek—*akonta*, as in *τεσσαρακοντα*,—the Latin—*aginta* as in *Quadraginta*, seem clearly to claim 'AGeD,⁸ 'a bundle,' as their original. Nor let any be dissatisfied, if we trace the Greek *ekaton* and the Latin *Centum* to the same root. The Greek CHilioi would seem derivable from HHiL,⁹ 'a host, the sand,' as if it were impossible to exceed this sum. The Latin *Mille* is surely to be traced to MeLA,¹⁰ 'fulness,' which breathes the same idea. Our *Hundred* we trace to the Hebrew 'HoDeR,¹¹ 'a flock.'

The TH at the end of our ordinals is clearly of Hebrew origin; as 'Fourth'—from ReBOEETH.

ארבע. שלש. כפל. עוד.

עדר. מלא. חיל. אנד. תקע. פתח. סדר.

CHAPTER XI.

GEOGRAPHY.

LET us take a few words belonging to GEOGRAPHY.

1. First, notice the origin of what are called the quarters of the globe.

EUROPE evidently drew its name from 'OREB,'¹ *the evening, the west.* ASIA, from the sun-rise, EEZHA,² *'the going forth';* and AFRICA, from PHeReQ,³ *'to break, to rend asunder, the neck,'* as signifying *'the peninsula ;'* almost separated from Asia, at Suez.

East arises from the same original as *Asia*: *West*, I think owes its origin to 'OST,'⁴ *'splendour'*—the reference being to the colours of the sunset.

A *bay* seems clearly to own as its parent BAeH,⁵ *'to enter.'* It is the point at which the sea enters the land, and at which ships therefore can enter. The *Coast* again seems to take its rise from QuoZT,⁶ *'the end, the cutting off, the finishing,'* of the land and of the sea. A *shore* derives itself from ZHORE⁷ *'a rock, a stone, strong,'* whence also come our words *'sure,'* and *'the Jura'* Mountains. A *cove* is in close correspondence with HHOPH,⁸ *'a coast, or shore.'*

A *city*, in Latin *urbs*, seems to arise from 'OIR,⁹ *'to stir'*—the place of activity. A *wick*, (as *Northwick*,) Greek *Oikos*, Latin *Vicus*, seems derivable from VIQ,¹⁰ *'a castle, palace, fortress.'*

עַשַׁת.⁴ פֶּרֶק.³ יֵצָא.² עֶרֶב.¹

בֵּיק.¹⁰ עִיר.⁹ חוֹף.⁸ צוֹר.⁷ קֶצֶת.⁶ בָּאָה.⁵

The *Nore* is derived from NaHaR¹ 'a river.' The *Splugen*, a pass over the Alps separating Switzerland from Italy, comes from PeLeG,² to divide.

YAR³ is the Hebrew for 'river.' It is repeated in many other languages—the *Arar*, the *Aar*, the *Yare*, the *Wear*, the *Wyre*, the *Aire*, the *Ayre*, the *Waver*.

Has the *Thames* any connection with *Thammuz*? It is certain from the Latin *Thamesis*, that the final S is radical.

Are not our *Eton*, and *Eaton*, derived from 'EDeN'?⁴ The Greek *Heedonee*,—'pleasure,'—certainly springs therefrom.

Are not the words *Hebrew*, *Iberi*, and *Hiberni*, different plants from the root 'OBRI,⁵ signifying, 'those who have crossed over,' and afterwards perhaps generally, 'foreigners.' Are not the *Arians* derivable from ARI,⁶ 'a lion?' Would not courage be esteemed more highly of old than ploughing, to which Max Muller traces it? So we have the "lion-like men of Moab," in Scripture.

The Keltic race is that to which we belong. Does it not clearly arise from QuELT,⁷ 'one of short stature?' Hence our *kilt*, a garment cut short at the knee; also *clout*, *clot*, *clod*, and *colt*, probably also *skittles*, or short pins.

The *Cimbri* or *Cymry*, another celebrated name, is it not manifestly due to CiMeR,⁸ 'to be scorched, black?' The *Umbri* of Italy seem to me to be our old friends, the *Amorites* of Scripture, 'OMRI.⁹

יֵאֵר.³ פֶּלֶג.² נָהָר.¹

עֵמֶרִי.⁹ כֶּמֶר.⁸ קֶלֶט.⁷ אֲרִי.⁶ עֵבֶרִי.⁵ עֵדֵן.⁴

CHAPTER XII.

GRAMMAR.

My next subject is GRAMMAR.

While the Grammar of the Teutonic nations differs greatly from the Semitic, there seem to me to be strong traces in English of our early original.

Let us see what light Hebrew will throw upon the *verbs* ! The English substantive verb '*to be*,' is composite in its conjugation ; several other words being entwined with the one above-named. '*To be*' comes from BE,¹ '*to come or go*.' The form '*is*' arises from the Hebrew IS,² which signifies '*to be, is, are, was*.' Thence is derived our English *Yes* ; that is, '*it is so*.' The form I AM might seem at first equally traceable to AUN,³ '*substance*,' or to 'AMD⁴ '*to stand* ; but the Latin SUM, its parallel, shows that it is derived from a word beginning with Oin ; as the Latin very frequently so renders that letter, or at least inserts the letter S before it. *Are* seems to point to a derivation from 'AIR,⁵ '*to move*.' These remarks apply also to a considerable extent to the Greek and Latin substantive verbs.

Let us take a glance at the regular Greek verb *Tyoopto*. (τυπτω.) '*to strike*.' It owns as its fountain-head, I believe, the Hebrew DuPeQ,⁶ to '*strike, to drive forward by beating*.'

Then the inflections of the present may be accounted for thus. '*I strike*,'—אני. דפק. Here the final syllable of the first person is rejected for brevity's sake, the Q becomes for euphony T, and we have τυπτω.

¹ בא. ² יש. ³ און. ⁴ עמד. ⁵ עיר. ⁶ דפק.

The origin of the next inflexion is not clear to me. The third person arises from the addition of the Hebrew suffix, HOO.¹ The dual *τυπτ-ετον* is evidently the addition of the Hebrew AToM,² 'ye.' Thus too we gain the formation of the second person plural. The first person *τυπτ-ομεν*, I derive from the suffix of the Hebrew pronoun 'we,'—ANHoNo.³ Here the first N becomes M—a quite regular change,—the letter of aspiration is, as usual, omitted, together with the final vowel, and the inflection is accounted for. Of the third person plural there are two varieties: one ending in—ον, and one in ουσι. The first seems to me the result of the simple addition of the Hebrew for 'they,'—HoM.⁴ The Greeks love not M as a closing letter; hence the M turns to its cognate N. The other form seems derivable from the addition of the Hebrew IS.⁵

The future, remarkable by the internal addition of S, appears to arise from the conjunction of the verb 'to haste'⁶ with the original root. Thus *τυπτ-ις-ω*. 'I haste to smite.' דפק-חש-אני.

I derive the first person of the imperfect from prefixing to the root the first letter of the Hebrew 'I,' and by affixing the Hebrew for 'substance.' (אן) which is the basis of *εναί*, and of all the infinitives of the regular verbs.

The optative both of the substantive verb, and of the regular ones seems evidently the result of prefixing the Hebrew for 'O,' 'O that!'⁷ to the root, or of its adding to the interior.

2. In Hebrew there is, beside the usual active voice, a conjugation called causative, or Hiphil. Thus 'to eat' becomes in Hiphil, 'to cause to eat.'

Now we have not a few *causatives*, or Hiphils, in English. Thus we have to *blush* from BuSH,⁸ 'to be ashamed.' But we have also *Abash*, 'to cause to be ashamed.' This proceeds

אָהָא. אָהָא.

בֶּשׂ, אָהָא or אָהָא. חֶשׂ. יֶשׂ. הֶם. אָנְחָנוּ.

from the Hiphil HaBEESH, which has the same sense as our 'abash.' So 'to fall,' and 'to fell.'

The same might be proved of the words, *Abase*, *Abet*, *Abridge*, *Abate*, *Accrue*, *Abolish*, *Affront*, *Allay*, *Alloy*, *Appal*, *Arrest*, *Assuage*, *Assure*, *Await*, *Awake*.

3. There are also *reflective* verbs commencing in English with ST, and closely allied with the Hithpael of Hebrew, which is also reflective. Thus our word '*Starve*' comes from R'AV,¹ 'to hunger,' with ST prefixed, and the letters transposed. Thus *Strive* is from RIV² 'to contend,' with ST prefixed. So *Stand* is from 'AMD,³ 'to stand,' with the same letters prefixed.

The same might be shown in *strangle*, *stroll*, *stir*, *steer*, *struggle*, *stutter*, *stagger*, *stalk*, *strip*, *stammer*, *stride*, *strut*, *strumpet*, *stubborn*, *stumble*, and perhaps *sprawl*.

4. The letters commonly omitted in our English derivatives are those which are least stable in Hebrew. Thus N commencing and H (*He*) final are oftentimes dropped: for the latter a T is generally supplied, as in *Boat*, *Waist*,—examples given above.

5. There are some few instances of an M formative prefixed to English words—as *Machine*, from CHOON, 'to fix, to set in order, a contrivance:' and *Master* from SaTeR,⁵ 'an officer, overseer. Thus, I think, our word *March* comes from ARCH,⁶—Greek *Erchomai*,—'to go.' Also *Massacre*, from RaZHaCH,⁷ 'to murder.' Mongrel* comes, if I mistake not, from 'ONGReL⁸ 'uncircumcised.'

6. *Comparatives* form another subject at which we may glance. In Latin the comparative is generally formed by adding—*ior* to the positive; and the superlative by the addition of—*issimus*. In Greek the same results are effected generally by the additions of—*oteros*, and—*otatos* respectively. The comparative in both languages seems derived from

* Webster derives it from the Saxon 'to mingle.'

¹ רעב. ² ריב. ³ עמד.
⁴ בון. ⁵ שטר. ⁶ ארח. ⁷ רצח. ⁸ ערל.

YOTeR,¹ 'to excel, to exceed'; and the superlative in Latin by the addition of 'IZHuM,'² 'strength, substance:' thus *Spureus* comes from ZeReQ,³ 'sprinkled, spotted,' *Spurcior* then would be 'more spotted,' and *Spurcissimum* would signify 'dirt itself.' Probably IZHUM is the origin of the Greek superlative in—*istos*. The superlative—*otatos* seems to come from 'ODI 'OD,'⁴ 'for ever':—'strong for ever,'—or, as mathematicians say, 'to the *n*th.' Hence also the—*ism*, which occurs at the end of many words. Calvin-*ism*, 'the system or essence of Calvin,' 'an Americanism,' and so on.

Our English comparatives are formed by the addition of 'more' and 'most.' Thus 'Fore'—Fore-*more*—('former') Fore-*most*. Hind, Hind-*more* ('hinder,') hind-*most*. This origin is usually less observable than in the above instances, thus—'great,' 'greater,' 'greatest.'

We may note here why so many of our common comparatives are irregular. Thus both 'bad' and 'good' are irregular in their steps. We can account for it. The Hebrew for 'good' is TÖB,⁵ whence comes the Latin *Bonus* (good) and our BOON, by reversing the letters. Had we retained the original BeT for the positive degree, we should have had BeT, Better, Bettest, (Best). But this series was so like that of Bad, Badder, Badmost, (Bast) that confusion was sure to arise. Hence the matter was compounded—a new positive is given to the first series, and the two other comparatives are retained: but while the positive of the second series is kept, the two remaining comparatives are superseded by *Worse*, *worst*.

It is interesting to observe traces of this word TÖB 'good' in Latin and Greek, as well as in English. *Better*, and *Best*, are clearly derived from it, as also our 'To BOOT.'

Though the Greek has *Agathos* in the positive, as the English has 'good,' yet in the comparative it has '*Beltion*' and in the superlative '*Beltistos*.' The Latin *Bon-us* is apparently a corruption of Bot-us. Then comes the compara-

טוב.⁵ עדיער.⁴ זרק.³ עצם.² יותר.¹

tive *Melior* from Me'LA 'full,' and lastly 'Opt-imus,' which is but a transposition of TOB.

7. Our *pronouns* are drawn from the same fount. *Who* is from the Hebrew HOO¹—'he.' Our *He* is from the Hebrew feminine HEE,² and our English feminine is distinguished by S added. The Greek article '*Ho*,' and '*Hee*' are clearly from the same source. The Latin *ille* 'he' is from ELLeH³ these. The Latin *Nos*, the French *Nous* clearly spring from the last syllable of the Hebrew for 'we.' '*Thou*,' whence comes it? From ATaH⁴ 'thou.' Whence comes '*Them*?' From ATeM,⁵ 'them.' The post-positive article Greek '*Hos*,' is derived from AISH, a man.

8. Our indefinite *article* 'a' is derived from the definite article in Hebrew, 'Ha,'—the aspiration being omitted. Our definite article '*the*' is from ZeH⁶ 'this'; and '*that*' is from, ZAT,⁷ *that*. When Frenchmen begin to pronounce English they often substitute 'Z' for 'th'—'zat'—for 'that.' Moreover, we have seen that D is put by the Chaldee for Z.

9. English words beginning with *Un*, as '*un-merciful*' derive this negative appendage from AIN,⁸ '*none*.' This same adjunct is found with the same negative meaning in both Greek and Latin. AN-*eerithmos*, ('numberless,') *Insomnis*, '*sleepless*.'

10. And now a few words on the English, Greek, and Latin PARTICLES. We have seen the derivation of '*Yes*': let us look at that of *No*, *Nay*. We turn to our Hebrew lexicon and find NOA⁹ to signify, '*to refuse, deny, retract, annul*.' Hence come the Latin *Non* and *Ne*, the Sanscrit *Na*, the French *Ne*, and *Nier* 'to deny.' Whence have we the Latin *Quippe*? Whence the French *Avec*? From 'AQuaB,'¹⁰ 'the heel, because of.'

Whence comes the Latin *Nam*? 'for.' From the Hebrew NAM,¹ 'said.' 'On the ground of what has been said'—'we affirm further.' Whence the Latin *olim*, 'formerly'?

¹ הוּא. ² הִיא. ³ אֵלֶּה. ⁴ אַתָּה.

⁵ אֲתֵם. ⁶ זֶה. ⁷ זֶאת. ⁸ אֵין. ⁹ נוֹא. ¹⁰ עֵקֶב. ¹¹ נָא.

From the Hebrew OULiM,¹ 'time hid from man, an age.' *Jam*, 'now,' is from YOM,² 'a-day.' Whence the Greek *αγαν*? ('much, very.') From ACaN,³ 'truly, indeed.' Whence the Greek *Αρι*? ('now.') From 'ATeH,⁴ 'now,' the R being a Chaldaic addition: thence too the Greek word *ετρα*. Whence spring *Et*, *Etiam*, and *Item*? From AT,⁵ and ATeM,⁶ 'with,' and 'with them.' *Kai* comes from KaH,⁷ 'so.' *Eti* from 'OUD,⁸ 'yet.' *Μαλα* from MAD,⁹ 'greatly.' *Αρα* comes from ARaH,¹⁰ 'to gather,' *Αλλα* from ALO,¹ 'but if.' Our '*But*,' from BuLT,² 'except, besides.' *Lest*, *least*, *else*, and *still*, seem all the offspring of ZeLT,³ 'except, unless;' and the Latin *Saltem* and our *Seldom*, appear to spring from the same word with the addition of AM,⁴ 'if,' making together 'except if'—'*Seldom*' being not the rule, but the exception.

Our *Why*, and *Eh* take their rise from AleH,⁵ 'where?' The Latin *parum* 'but little,' is from PaRuM,⁶ 'rent, torn, a fragment.'

11. Our words begining with *Mis*, as '*mis-spend*,' derive this prefix also from the Hebrew MAS,⁷ '*reject, to refuse, vile*.'

12. The termination—'*kin*,' as '*kilderkin*,' comes from KaTON,⁸ '*little*,' the two syllables compressed into one, and T elided. Thus '*kilderkin*' means, 'the small cauldron.' Thus *catkin* means 'a small cat,' and *mannikin*, 'a little man.'

13. The Old English '*An*' signifying 'if,' '*An* it please your honour,' evidently takes its rise from AM,⁹ 'if.' So the Latin and Greek *An*. Our *yet*, from 'OD,¹⁰ or 'ED,' '*more*.'

14. Whence is derived the Latin *is*? From the Hebrew AIS,¹ 'a man.' Thence proceed also the *os* and *us* final, Καλ-ος, Magn-us. Whence arises the Greek termination—*ωσις*? From the Hebrew 'OSHeH,² 'to make.' Thus '*ομωσις*,' is '*a making like*.' From the same source comes the Latin —*osus*. Tenebr-*osus*, 'made dark, full of darkness.'

¹ כה. ² אתם. ³ את. ⁴ עתה. ⁵ אכן. ⁶ יום. ⁷ עולם.

⁸ אם. ⁹ זולת. ¹⁰ בלתי. ¹ אלו. ² ארה. ³ מאד. ⁴ עוד.

⁵ עשה. ⁶ איש. ⁷ עד. ⁸ אם. ⁹ קטן. ¹⁰ מאס. ¹ פרם. ² איה.

Whence arises the final *-ισσα* in Greek? as in Συροφονισσα, 'A Syro-phenician.' From the Hebrew ASSaH,¹ 'a woman.' Hence the Italian has 'princip-*essa*,' 'a princess.'

15. The subject of PREPOSITIONS is one of much interest. Our 'off,' as 'offset, offspring,' Latin *Ab*, Greek *Απο*, seem derivable from AB,² 'a father.' 'To,' Latin, *Ad*, is from 'AD,³ or AT,⁴ 'up to,' or 'with.' *Apud* is from B'AD,⁵ 'up to.' 'Athwart' is I believe from TaHaT,⁶ 'under,' the R added by Chaldee. Perhaps this is the source of the Greek *Kata*, 'down.' Our 'on' is from 'OL,⁷ 'upon.' Perhaps also the Greek *Ana* 'upwards,' is from this stem. The Greek *Epi* (upon) is from 'OL PI,⁸ 'on the month of.' Our 'through' and 'thorough' come from THR'O,⁹ 'a door.' It is the parent of the latter syllable of *Extra*, and of the preposition *Trans*. Perhaps this word, taken in reverse, and with a double Gamma prefixed to Oin, is the original of *Porta*, *port*, *Porte* (the Ottoman). It is, as I suppose, the source of the Greek *Dia*, 'through,' the R omitted. The English 'Against' is derivable clearly from NeGeD,¹⁰ 'in front of.' The letters are transposed, and S inserted before T. The A with which it begins is the remains of the old 'On. Thus 'asleep' is in Old English "on sleep," (Acts xiii, 36,) 'afoot' is "on foot." Our 'From' is from BeTRoM,¹ 'at the cutting off, at the beginning.' Our *over*, Greek *hyooper*, Latin *Super*, with like sounds in other languages, is evidently from 'OBeR,² 'to pass by, or beyond.' Hence probably the Greek *Peran*, 'beyond,' and perhaps *Peri*, 'around.' The Greek *Pros* 'to' is from BeRaS,³ 'at the head:' and *Amphi*, denoting 'on both sides,' is probably either from APHI,⁴ 'the two nostrils,' or P'AMI,⁵ 'the two feet.' Our English 'fore' and 'for' spring from FR'O⁶ 'to go before.' This is also the original of the Latin and Greek *Pro*, and of the Greek *Para*, 'beyond': the same Hebrew word signifying, 'to loose, to let go, to be lawless.'

תחת. בעד. את. עד. אב. אשה.

עבר. בטרם. נגד. תרע. על. פי. על.

פרע. פעמי. אפי. בראש.

The Greek *Hypo*, the Latin *Ob*, and *Sub*, claim 'OUB' 'to wrap round, to cover,' as their parent. The Greek *Ama* is from AMaH,² 'a companion.' The Greek *Anti*, 'against,' and 'instead of' arises, I believe, from 'AMT,'³ 'Over against.' The Greek *Akri*, and *Mekri* 'as far as,' 'up to,' seem evidently the offspring of 'AD QReH,'⁴ 'to the meeting of,' and MeQReH,⁵ 'from the point of meeting.' The Greek *Syoon*, and *Meta* signifying 'with,' are derived respectively from SOON,⁶ 'to lean upon, to border on;' and from MeTA,⁷ 'to come to, to reach to, to come upon.'

The subject of the Greek prepositions is one of great moment in the study of the New Testament; and any light thrown thereupon can but be of service to our clearer comprehension of the Word of God. A very learned contributor to the Quarterly Review suggested, that the origin of the prepositions of the Greek might one day be traced to some Oriental tongue. It is even so; and that tongue is the Hebrew. There are, however, some Greek prepositions, for which, as yet, I have found no source: as *En* and *Eis*. Nor do I feel sure about *Ek*, 'out of,' though I am inclined to derive it from HeLK,⁸ 'to go.'

16. By this key we explain that anomaly in English, that some singular nouns have a plural termination. Why do we always speak of *riches*? Because it is the daughter of ReCHeSH,⁹ 'wealth.' Why do we speak always of *a means*? Because its derivation is from MeZHA,¹⁰ 'to find, to contrive.' We insert the vowel into the midst, and add the strengthening N. Then we have the word 'MeANZ.'

There are two rocks in the mouth of the Severn called respectively 'Flat *Holmes*,' and 'Steep *Holmes*, why are they so denominated? Because derived from HeLMISH,¹ 'flint, rock.' Thus their names are, 'Flat Rock,' 'Steep Rock.'

'Double, or *quits*,' is the gamester's cry. Why has it

מקרה. * עד. קרה. * עמת. * עמה. * עוב.

חלמיש. ¹ מצא. ¹⁰ רבש. ⁹ הלך. ⁸ מטא. ⁷ ששן.

always the S final? Because it is derived from QuiTS,¹ 'to finish, an end.'

17. Whence comes our suffix *hood*? as in *manhood*, *girlhood*? It arises clearly from HOOD,² 'majesty, glory, bloom of youth.' Whence our suffix—*ness*? Either from NeSA,³ 'to bear up, a burden,' or from NeZHeB,⁴ 'firmness, root, stem hardness.' In the latter case the third consonant is omitted. From the same root comes our—*ship*, as *lordship*, *soldiership*. Whence our suffix—*ward*? as in 'upward, heavenward?' Either from YaRD,⁵ 'to descend, to slope down,' or from 'ODeR,⁶ 'to arrange, to dispose.'

18. Our common words, *Be*,⁷ *Come*,⁸ *Go*,⁹ *Do*,¹⁰ are all easily traceable to Hebrew expressions signifying 'to come,' 'to rise up,' 'to reach,' 'to plant,' respectively.

Whence are derived our word of exhortation '*now*,' with the Greek *Nee*, and the Roman *Ne* of interrogation? From NAW,¹ a word of exhortation. 'Come now,' 'Come, I pray thee.'

19. Words of like sound in English, but possessed of widely different senses, are the offspring of different Hebrew roots. '*A rush*' is derived from a word signifying 'to tremble;' to '*rush*' comes from RUZH,² 'to run.' 'To *plait*,' and 'a *plot*' come from PaTTeL,³ 'to twist.' But 'a *grass-plat*,' 'a *plot* of ground,' are derived from PLaT,⁴ 'smooth, flat.' The Old English '*fray*,' in the sense of '*frighten*,' comes from YRAy,⁵ signifying 'to fear,' with a double gamma. But 'a *fray*' in—'The latter end of a feast is better than the beginning of a *fray*'—is derived from FR'A,⁶ 'lawless, to take vengeance.' Thus *Yoke* is derived from 'OUQ,⁷ 'to restrain, bind together,' while *Yolk*⁸ is derived from a word signifying Yellow.

עדר. ירד. נצב. נשא. הוד. קוץ.

פתל. רץ. נא. נטע. ננע. קום. בא.

ירק. שק. פרע. ירא. פלט.

CHAPTER XIII.

MYTHOLOGY.

LET us now glance at some instances taken from the MYTHOLOGY of the ancients, in which this promises to be a most effectual key. The fables of the heathen are generally distortions from the narratives of the Bible.

Whence came the Greek *Titan*? From *Satan*, as Hislop observes; the S changed into T by the Chaldee.

The *Cherubim*,¹ set at the East of Eden after man was driven out, to guard against access to the tree of life, must have greatly struck our first parents; and the story of their setting up must have been transmitted after the flood. They are also called SERAPHIM,² or 'burning ones,' because they dwelt in the midst of fire: Ez. i.; Is. vi. God perpetuated the memory and the likeness of them in the four living creatures which were set above the ark of the covenant. The *Teraphim* of Laban were, I suppose, representations of these: S being by Chaldee changed into T. May not the *Sphinx* be derived from this root?

We find among the heathen all sorts of representations of the Cherubim. The lion, eagle, and man are combined with the ox and other creatures. We find also traces of this story of the "four living creatures," (Rev. iv,) in the traditions of the Gentiles. Hence we read of the *Gardens* of the *Hesperides*, whose golden fruit was guarded by a *dragon*. This refers to Eden, the serpent, and the *Seraphim*,—the watchful guardians of the tree of life. In *Hesperides* the definite article is retained, the letters of *Seraphim* are transposed. Hence also the Egyptian god *Serapis* derived his name.

¹ כְּרֻבִּים. ² שֶׂרָפִים.

From the *Cherubim* came the CABIRI, the mighty gods of Samothrace and Lemnos; and, as I suppose, the *Corybantes*, priests of *Cybele*; with *Cerberus*, the three-headed dog, that guarded the entrance of the infernal regions. From the same root spring the Latin and Greek *Gryphus*, *Gryopes*, and our English GRIFFIN, which name is repeated in various forms, in almost all European languages. *Griffin* is evidently a reproduction, in the same order, letter for letter, of *Cherubim*. This animal, now consigned to heraldry alone, was in ancient days represented as composed of parts of the *lion* and *eagle*. It was supposed to watch over mines and treasures, and was consecrated to the sun.

Traditions of the deluge and of its ark, lingered long among all nations. Out of the principal actors in the Scripture history of that period, the heathen made their gods. *Saturn* described Noah, as the *hidden* in the ark for a year; from SaTuR,¹ to hide.* From 'Japhet' came *Jupiter Japetus*; from 'Ham,' the god *Ammon*.

The *dove* of Noah became deified in several ways. A dove is called in Hebrew YÖNaH,² and hence arose the story of YOONo, or *Juno*. It was pronounced with a double gamma, and hence arose *Venus*, whose delight was in the *dove*. From the same source we derive the nymph *Inö*, a *sea goddess*, daughter of *Cadmus*, 'the man of the East,' (KaDeM.)³ *Janus* is probably *Javan*, ancestor of the Greeks.

The Greek *Zyoos*, in the genitive *Dios*,—in Sanscrit *Dyaus* in Latin *Deus*,—is derived, I think, from the Hebrew ZHOOZH,⁴ 'to shine, to be bright.' The first letter of the word is by the Chaldee changed into T. Hence the change in the Greek genitive of *Zyoos-Dios*. The general Greek word is *THEos*, 'God,' the Latin *Deus*.

Minerva seems to mean MeN-ERVaH,⁵ 'from the West.' And *Proserpine* may be derived from PaRaS-ERBaH,⁶ 'the expanse of the West.'

* Hence is derived the Greek '*Mystery*,' which we have borrowed.

¹ סתר. ² יונה. ³ קדם. ⁴ צוץ. ⁵ מן. ⁶ ערבה.

The goddess *Rhea*,¹ signifies 'a shepherdess.' *Ceres* means a plough, HHeReS.²

Apollo, the god of music, is detected in *YooBaL*,³ the son of *Lamech*, "the father of all such as handle the harp and organ : " Gen. iv, 21. From his brother *Tubal-Cain*, "the instructor of every artificer in brass and iron," we obtain the origin of *Vulcan*, god of the forge.

The story of *Iphigenia* is stolen from *Jephthah* and his daughter, as the very word shows.

It is remarkable that the Hebrew for 'serpent' occurs several times in the heathen stories, as *Python*, *Phaeton*, and *Neptune* : all apparently from PeTeN,⁴ 'a viper.'

Cupid, with our word 'covet,' the Latin '*cupio*,' and the Greek *Agapee*, 'love,' all arise out of 'AGeB.⁵ 'inordinate affection.' The Greek keeps close to the Hebrew, the others transpose the letters.

Zoroaster is to be derived, as Hislop has given it, from ZeR'O, 'the seed,' ASHeT,⁶ 'of the woman,' or else 'of *Ashtoreth*;' the latter probably an after-corruption of the word.

Orpheus is Abraham, 'the man of Ur' of the Chaldees. Ur is also called *Orfa*, and *Orphaios*, means 'the man of Orfa,' or Ur. The late Dr. Wolff suggested this.

The story of *Orpheus* going to the infernal regions to recover *Eurydice*, is a distortion of the story of *Lot* and his lost wife.

The Greeks and Romans had their *Parkæ*, or Fates, derived from PeRuK,⁷ 'to break, rend.' They wove the thread of life and fate. Their names were *Clothö*, from CeReTH,⁸ 'to cut off,' *Lachesis*, from LaQeSH,⁹ 'to crop, to gather,' and *Atropos*, from TeReP,¹⁰ 'to tear in pieces.' The Greeks gave the last a Greek derivation; to which I do not accede.

The *Muses* are derived from M'OSaH,¹ 'to make,' answering exactly to the Greek *Poietees*, 'a maker, or poet.'

עגב. ⁶ פתן. ⁵ יובל. ⁴ חרש. ³ רעה.

מעשה. ¹ טרף. ¹⁰ לקש. ⁹ כרת. ⁸ פרק. ⁷ זרע. אשת.

The *Sirens* were female singers, who attracted seamen by their music, only to destroy them. It is, I believe, a distant reminiscence of the scene in Exodus xv, where the Egyptians followed the Israelites into the Red Sea, and were swallowed up; giving occasion to the songs and the dances of Miriam and her maidens. SEEREEN¹ in Hebrew means 'female singers.'

Morpheus was the son of *Sleep*. It signifies a 'healer,' from MORPHA.²

The infernal regions were called *Erebus*; from 'EReB,³ 'the west, to be dusky, a wilderness.' It was also named *Orcus*, not improbably from HoRoQ,⁴ 'to gnash the teeth.' In the regions below were the rivers *Acheron*, and *Styx*, (Genitive, *Stygos*.) These are derived from HeRoN,⁵ 'wrath,' and ZeDiQ,⁶ 'justice.' *

The other river *Pyooriphlegethon*, signifies in Hebrew, 'river of fire:' PHaLeG, 'as tream,' and B'OR,⁷ 'to burn.' The ferryman across the *Styx* was named CHaRoN, which also is derivable from the Hebrew for 'wrath.' The sinner that touches *justice*, (*Styx*.) will find *wrath* (*Charon*.)

But there were also the happy fields of *Elysium*, from ELeTS,⁸ 'to rejoice.'

May not the Hindoo Trinity of *Brama*, *Vishnoo*, and *Siva* be traced in like manner? *Brama*,⁹ 'the Creator,' from BRA, 'to create;' *Vishnoo*, from 'ISHINOO,¹⁰ 'he made us,' the Oin preceded by the double gamma, becoming 'Vishnoo;' and *Siva*, the Destroyer, from SOVaH,¹ 'to turn back,' in a bad sense. Their name of God, *Eeshwar*,² derives evidently from EeSHaR, 'upright.'

* Hence the Latin *Judico*, 'to judge.'

מִרְפָּא.² שִׁירִין.¹

עֵלֹז.⁸ פֶּלַג בְּעֵר.⁷ צֶדֶק.⁶ הָרוֹן.⁵ חֶרֶק.⁴ עֶרֶב.³

יֵשֶׁר.² יְשׁוּבָה.¹ עֲשִׂינוּ.¹⁰ בְּרָא.⁹

CHAPTER XIV.

PROLIFIC ROOTS.

LET us a moment look at some of the more PROLIFIC ROOTS.

1. Of these the most remarkable that I have met with is 'OBeR,¹ 'to pass by, or beyond.' From it spring, *Over, Ever, Every, Ferry, Ford, Anger, Orb, Umbrage, Hybrid, Inebriate, Iberi*, Hebrew *Avarice, ebur*, (ivory,) *vapor, vafer, waver, imber*, (a shower,) *bring, uber*, and, I think, *coal-whipper*.

2. From 'EReB² spring, *Erebus, Europe, Eve, Warp, Swarm*, (?) *Harp, Willow, Olive*, (?) *Herb, Raven, Robin, Earn, Grebe, Orobus*, (vetch,) *bail*. From 'ORBOON come *Bargain, Pignora*, (pledges,) *Guarantee, Warranty*, and *Arrabön*, ('pledge,') in Greek.

3. From QeRN,³ 'a horn,' arise *Horn, Quern, Corn, Grain, Crown, Coronet, Cornet, Cornice, Cranium, Corner, Cornu*, (a horn,) *Carina*, (a keel,) *Crayon, Careen, Clarion, Kareena*, (Greek, 'head,') and *Culmen*.

4. From HoL⁴ 'to pierce,' spring, *Hole, Hill, Hull, Hell, Vale, viol, violate*, with others.

5. From PLaHH⁵ we obtain *Flitch, Flake, Fleece, Flock*, (of wool,) *Plough, Plank*.

6. From PHaReZH⁶ 'to break, destroy,' we gain *Pierce, Prise, Plunge, Force, Forge, Freeze, Frost, Fierce, Ferox, Phrisso*, (to dread,) *Blast, Bluster, Burst, Briser, Bruise*, with others.

7. From GaRaP,⁷ 'to snatch,' we have *Gripe, Grip, Group, Grope, Grasp, Grapple, Grab*.

גריף. פרץ. פלח. חול. קרן. ערב. עבר.

CHAPTER XV.

DIFFICULTIES SOLVED.

THIS key seems to me to unlock with ease difficulties hitherto not solved.

1. What is the derivation of *God* and of *Good*? They both are the offspring of one root,—NeGeD.¹ The meaning of '*excellent*' points to our sense of *Good*; and the signification '*Prince*,' tells us the origin of *God*.

2. What is the derivation of *Aruspex* or *Haruspex*?—'A diviner who foretold the future from the entrails of beasts used in sacrifice.' Answer—from HaReG,² '*to slay*,' and SQeP, '*to bend forward, to hang over*.' Here the diviner's employment is exactly described. The Greeks retained the order of the letters in the latter word, as *Skeptomai*, '*to espy*,' shows. The Latins preferred the order *Specto*. Thus out of *Harug-skep* springs *Haruspex*.

3. The Latin *pecora*, '*small cattle*,' is easily traceable to the Hebrew BeQoR,³ '*a herd of oxen*;' whence the Latin *Vulgus* and our *Folk*. The cognate word, *Pecudes*, is traceable to PeQoD,⁴ '*to visit, to watch, to tend*.' From the former word, too, comes *Vacca*, '*a cow*.'

4. Our *score*, the Latin *Historia*, and the Greek cognate word all spring, as it appears to me, from STaCaR,⁵ or ZaCaR, '*to record*;' the C being transformed in the Latin into H, and being set in the foremost place.

5. Our word *know*, our *kin*, *kind*, and the Latin and Greek *Gennao*, (to beget,) *Genus*, *Gyoonce*, (a woman,) and so on, seem to rise easily out of QaNaH,⁶ '*to acquire, to possess*.' So

¹ נגד. ² הרג. ³ בקר. ⁴ פקד. ⁵ זכר. ⁶ קנה.

Eve says, using this very word, "I have *gotten* a man, the Lord."

6. Where the Greek derivations evidently fail, this gives a close and good signification. If we try the Greek as the source of the word '*Crocodile*,' we should get its signification to be, 'fearing saffron.' But it really springs from COHH,¹ '*a lizard, or more particularly, the chameleon*,' to which is added R by the Chaldee; the latter portion is from GaDOLe, '*great*.' Thence we derive, as its meaning, '*the great lizard*.' The derivation of *Orcus* from the Greek, for an oath, is manifestly inadmissible. Its derivation from HaRoQ, to grind the teeth, or from ARQ, 'the earth,' is regular, and gives a good sense.

7. What is the origin of *Bigot*? It has proved itself a very difficult question. It takes its rise, I believe, from BiGaD,² '*hypocrisy, deceit, treachery*.' Thence, too, arises our word *Wicked*.

8. Whence the term *Red Sea*? From the Hebrew EDOM, '*red*,' because on it were the settlements of Esau the Edomite.

9. Whence shall we derive our *Foul*, and Greek *Faulos*, (*evil*), together with the words of similar sound, yet of very different meaning, *Foal*, with the Greek *Pölos*, (*colt*), and the Latin *Filius*, (*a son*)? From two different senses of the Hebrew 'OUL,³ which signifies both '*wicked*,' and '*a suckling, a child*.' The double gamma prefixed before Oin gives the F or P. Our '*weal*,' the result of a stripe, the Greek *Oulee*, '*a scar*,' and the Latin *Vulnus*, come from HoL, 'to wound.'

על. בנדר. כוח גדול.

CHAPTER XVI.

CRUCIAL INSTANCES.

It appears, then, to me, that the following conclusions will be borne out by evidence hitherto adduced, or by others to be alleged—

I. That the Hebrew is the ORIGINAL LANGUAGE OF MEN.

1. This appears from the significance of the proper names of Scripture—a significance which would not hold good in other languages. Such are the names EVE, signifying ‘Life;’ ISRAEL, signifying ‘Prince of God,’ and so on.

2. This seems proved, too, by the very remarkable ways in which the same Hebrew word makes its appearance in other languages. One people has taken it in one sense, and its letters in one direction, another has taken another sense of the word, and arranges its letters in another way.

Take some examples. The Latin for *white* is *Albus*,* while in English we have *Bleach*, *Blanch*, and *Blench*.

In Greek it is *Lyookos*. Now these so different words all issue from the Hebrew HaLeB,¹ which signifies ‘*milk, fat.*’ Both these are white, and other languages, leaving the primary signification of the Hebrew, have seized on the word to signify white. The Latin has dropped the aspiration at the commencement, as it generally does. The English has taken the letters in *reverse order*, with the same sense, and thus we obtain our BLEACH. Perhaps, also, this is the root of our *Milk*. The Greek has changed the letter B into V, and takes the

* There is also in Greek, ‘*Alphos*, ‘a white disorder, leprosy.’ Hence also the *Alps*, the snowy mountains.

¹ חלב.

other two consonants in the same order as ourselves. Is it not clear, from this example, *which* is the parent of all three so diverse forms? Moreover, the Greek uses a word hence derived in another sense, and one nearer to the original meaning of the Hebrew. It has *Aleipho*, 'to anoint,' from the Hebrew sense of *Haleb*, 'fat.'

3. The Hebrew LeBeN¹ is white, whence *Lebanon*, the snowy mountain. We use parts of the word in two ways. From the two last letters we derive the poetic 'wan.' From the two first transposed we obtain 'pale.' And from the whole we gain 'Leper.'

4. The Hebrew LaQeH² signifies 'to take.' It often drops the first consonant. We derive from it, thus mutilated, our *Catch*. From the two former consonants, omitting the third, we derive our *Luck*: and the Greeks their *Langkano* and *Elengko*.

5. We have words of widely different sense derived from the Hebrew HHaRaM,³ 'to devote, to devote to destruction.' Thence come our *Harm*, *Charm*, and *Carrion*.

6. Take the Hebrew 'OZHUM.⁴ It signifies, 'bodily substance, a bone; also, 'the self-same,' 'very,' 'identical.' Now, the Greek name of *bone*—OSTEON—comes from this. The Latins take up this sense in their *Ossa*, 'bones.' But they use it in another form with another of the Hebrew senses, as *Idem*, 'the same.' Examples have several times been exhibited, that D, or at least T, is the frequent rendering which the Chaldee gives to the Hebrew letter ZH. The Greeks further employ the word in its sense of 'body:' and thus arises SÖMA. We use it in its sense of 'very,' 'identical,' in our words, SAME, SOME. Hence, also, is derived the Latin superlative, and the Greek-*ismus*, 'the essence of a thing,' or 'system.'

7. Look at another common Hebrew word, GaDÖL,⁵ 'great.' From it is derived one of the Latin words expressive of size, *Longus*. The letters are taken in reverse order, and LoDG is

גדול⁵. עצם⁴. חרם³. לקח². לריו¹.

for euphony's sake converted into *Long*. This is the parent, too, of the Greek *Megalos*, 'great,' and the Scotch *Muckle*. The D—the great stumbling-block in any change of the the order of letters in this word—becomes M.

This word gives birth, too, I believe, to the Italian *Gondola*, 'the great boat.' Hence, too, our *Cuddle*, 'to make much of;' our *Great*, *Greet*, *Gold*, *Guild*, *Long*, and *Large*. In *Great*, the L becomes R, the D, T, and the order is changed.

8. Take the Hebrew BeRiTH,¹ 'a covenant.' Hence we obtain the Latin FœDeRa, 'covenants.' Hence our words *Brother*, *Barter*, *Bride*, and perhaps *Brit-ain*, 'Isle of (Baal) Berith,' *Ain* signifying 'Island.'

9. Take the Hebrew GeRiB,² 'to scratch, scrape.' Hence, with S prefixed, comes the Latin *Scribo*, 'to write.' Hence the Greek *Grapho*, of the same meaning, and *Gloopto*, 'to engrave.' Hence, also, our word *Grave*, (or 'engrave,') *Grub*, *Groove*, *Gravel*, and *Scrub*, *Scrape*, *Scrap*. Does not this word teach us, that the primitive way of writing was by engraving on some hard substance? Our 'write' comes also from HeRiT,³ 'to engrave.'

10. Behold another set of transformations in 'OUR,⁴ which signifies 'to be naked, a skin, (or hide,) to dig.' Hence the Greek OURA, a tail; and the Latin *Vellera*, *skins*. Hence, too, our 'ore,' 'what is dug up'—and, with the double gamma, our *Fur*, *Poor*, and *Bare*.

11. As an eleventh and last instance, take ZeR'O,⁵ 'to sow, to plant.' Hence we derive the Latin *Sero*, and the Greek *Speiro*, 'to sow;' hence, also, the R dropped, our *Sow*. As the Greek renders the Zain by SP, so does the English often; and then we have *spray*, (two senses,) *splay-footed*; also, *strow*, *strew*, *straw*, *stray*, *screw*, and *tree*. From this comes, too, our scientific *zero*, a round O, originally signifying 'a seed.' Hence, also, our 'spring,' the sowing time.

Let me now produce some examples from the English alone. There are in it such singular variations of derivatives

¹ ברית. ² גרב. ³ חרת. ⁴ עור. ⁵ זרע.

from the very same word with senses nearly allied, that one thinks it can only be accounted for because different languages have joined to make up our present tongue.

1. Thus we have the two words ACH, and ITCH, from the Hebrew ACH,¹ 'to howl, to grieve.' Thus the words ASH and WOOD, (Welsh *Gwyz*), spring from the Hebrew 'AZH,² 'a tree.' Now this same Hebrew word might be pronounced 'OZH, and ZH becomes by Chaldee T, while the Oin is very frequently expressed in English by W. Thence then we derive *Wood*. The Oin is also pronounced G, and then you have the Welsh word. So we have 'to bay,' and 'to bark' both from NeBaCH,³ 'to bark.'

Again from CR'O,⁴ 'to bend', we have *Crouch*, and probably *Knee*. Now the Oin, specially at the latter end of a word, has the sound NG, and hence we have *Cringe*, *Crook*, *Crank*, *cringle*, *crinkle*. *Freak* and *Prank* have a common original in PeRaK,⁵ 'force, violence, a breaking out.'

So we have both *Go*, and *Gang* from NeG'O,⁶ 'to reach.'

So *Bird*, and *Sparrow*, flow from ZHePOR.⁷ The derivation of *Sparrow* has been already given. In BiRD, the P becomes B, the ZH, D, the R alone remaining as it was, while the order of the letters is inverted.

Perhaps our *Pigeon* arises from this root. We have seen that the Greek *Peristera* arises hence. The same word means a sharp point, and thence proceed, *Juniper*, *Spur*, and *Spear*.

Thus *Battle*, *Plait*, *Pleat*, *Braid*, come from PaTtLe⁸ 'to twist,' 'to wrestle.' Thus *Basket*, and *Skep*, (or *Skip*)—a provincial word for a basket—come from 'SeBeK,⁹ 'to weave, to plait.' Thus *Drive*, *Parrot*, *Word*, and *Wild*, flow from DeBeR,¹⁰ 'to speak, to drive, or lead, a wilderness.' In *Word*, the B becomes W, and the two other consonants are transposed: in *Wild* the R still further becomes, as so frequently,

כרע. נבח. עץ. אח.

דבר. סבך. פתל. צפור. ננע. פרך.

L. But I am only giving specimens; to produce all the matter that has accumulated, would be to write a large volume.

So rich is the soil, that not unfrequently one is in doubt, to which of two or three roots one ought to trace a word.

Thus our 'Pet,' may spring either from NiPHeT,¹ 'honey,' and then the Irish 'my honey,' would find its parallel; or from NePHeSH,² 'a soul,' the S transformed by the Chaldee into T, the deciduous N being in both cases omitted; or from BeT,³ 'a daughter.

Thus *Barrow*, 'a burying place,' may be derived either from BOOR,⁴ 'a pit,' or from QaBooR,⁵ 'to bury,' the first letter omitted. From one of these comes our 'bury.' So *Grain*, may be derived either from QaRN⁶ 'a horn,' or from GaRN,⁷ 'a threshing floor.' So *Carmine* may find its origin either, as given above, from CaRMIL,⁸ or from ARGMOON.⁹ both of which signify 'red, crimson, or purple.'

So *Bad* may be traced either to 'ABD,¹⁰ 'a slave,' or to ABaD,¹ 'to destroy.' It has been observed, if I remember rightly, by Dr. Trench, that our *Caitiff*, derived from the Italian, which signifies 'bad,' is clearly traceable to the Latin 'Captivus,' 'a captive.' Thus *Parrot* may spring either from DeBeR,² or from PaRoT,³—both would make it to signify 'the talking bird.'

So too *Steal* may be derived either from SeTaR,⁴ 'to hide,' or from NeZHeL,⁵ 'to pluck away, to plunder,' the N being deciduous, as it is generally. I prefer the latter.

So *Window* may take its origin from the word I have noticed in a previous paper, or from NeBaT,⁶ 'to behold, to regard.' Here the B would become W, the T, D.

Thus again *Fickle* may be regarded as the daughter either of OQuL⁷ 'crooked,' or of 'OGL,⁸ 'what rolls round, a wheel.'

קבר * בור * בת * נפש * נפת *

דבר * אבד * עבד * ארגמון * כרמל * גרן * קרן *

ענל * עקל * נבט * נצל * סתר * פרט *

Our *Club*, *clap*, the Latin *Clava*, the Greek *Skolops* seem evidently to spring from the root CLaP,¹ 'to beat, strike.'

The French *Grêle*, (hail) springs from one sense of GeRuL,² 'a pebble;' the Greek *Clerus*, 'a lot,' from another of its significations.

The Greek *Charasso*, 'to stamp, to mark,' and the English, 'Harrow,' both arise from different senses of HaRaS,³ 'to cut into, to plough.'

Worm, *Vermis* (Lat.), *Helmin* (Gr.), all are daughters of 'OReM,⁴ 'naked.'

To *wail*, and a *vale* both proceed from different senses of ABeL,⁵ which means both 'to mourn,' and 'a meadow.'

אבל. ערם. חרש. גרל. כלף.

CHAPTER XVII.

CONFUSION.

BUT there is one great peculiarity which is perpetually occurring, that has not been distinctly noticed yet. It is, however, of extreme moment. We learn from Scripture that originally all men spoke the same language, but that the Most High at Babel confounded men's speech, because of their presumption. Do we find any proofs of this? Yes! everywhere! While in general we find order, in not a few places we come upon CONFUSION. I will give examples.

1. NeSeR¹ in Hebrew is an *eagle*; the Latins have added an A to the commencement, and then we have *Anser*, — 'a goose.' Aloop² in Hebrew is an ox; we have turned it into *Wolf*. Thence come the Latin *Lupus*, and *Vulpes*—'wolf,' and 'fox.' OTLaF³ is in Hebrew 'a bat'; it is the parent nevertheless of the *Vulture*, and not improbably, of our *Antelope*: though I have supposed another probable origin for it in my first paper.

The *dog* is in Hebrew CaLB,⁴ we have derived thence our *Calf*, and the Latins their *Columba*, 'a dove.'

DaG⁵ in Hebrew is *fish*: hence we obtain our *Dog*. We have seen in the first paper how our 'fish' arose. GOZaL⁶ is in Hebrew 'the young of a bird:' from it has sprung *Gazelle*.

נחל. דג. בלב. עטלף. אלוף. נשר.

In Hebrew ZHAN¹ signifies 'sheep,' with us it has been degraded into *Swine*. SHaLO² is in Hebrew 'the quail,' or 'a goose:' we use the word to signify the *Swallow*.

Y'AN³ in Hebrew signifies the ostrich; we have prefixed an S, and apply it to the *Swan*. Y'AL⁴ in Hebrew intends 'the chamois,' we have transferred the name to the *whale*.

ARI⁵ in Hebrew is 'the lion,' the Latins make of it *Aries*, 'a ram.' 'ARD⁶ in Hebrew is the 'wild ass:' in Latin *Ardea* is the *heron*: we have derived thence, too, our *Hern* and *Hart*.

I have supposed *Eagle*, in a former paper, to be derived from a word signifying 'devourer:' but it would more obviously spring, if sound be regarded, from 'EGL,⁷ 'a calf.' In Hebrew LISe⁸ means 'a lion;' with us a troublesome insect.

In Hebrew 'EL'O⁹ means 'a rib;' we have taken the root, and make it mean *elbow*. In Hebrew GaCHiN¹⁰ means the 'belly;' we take the word, omitting the first letter in order to have a monosyllable, and it becomes *chine*, and signifies the ridge of the back.

Our *Slug* seems to claim as its root SLuC,¹ 'a sea-fowl.' Whence comes our *Seal*? (the animal)? From SU'OL,² 'a jackal.'

The same confusion is evident in the *vegetable* kingdom. The *lily*, in Hebrew, is SUSaN.³ With us, changing the S into T, *Tutsan*, it means the St. John's wort. The *orange* seems to derive its name from ARoZ,⁴ the cedar: the *Dock* from HaDDocK,⁵ 'a thorn.' *Almond* is from 'ARMON,⁶ the plane-tree. 'Sweet Basil' from BAZAL,⁷ 'an onion.' *Samphire*, a sea-plant, from SaNPHIR,⁸ 'the fin of a fish.' *Bullace*, from BuLaS,⁹ 'to gather figs, or sycamores. CHaRGaL,¹⁰ 'a kind of locust,' gives birth to our *charlock*, a wild mustard, infesting corn fields.

עגל.⁷ ערד.⁶ ארי.⁵ יעל.⁴ יען.³ שלו.² צאן.¹
 ארו.⁴ שושן.³ שועל.² שלד.¹ נחן.¹⁰ עלע.⁹ ליש.⁸
 חרנל.¹⁰ בלס.⁹ סנפיר.⁸ בצל.⁷ ערמון.⁶ חדק.⁵

COOS¹ in Hebrew is '*the Owl*;' we have turned it into the '*goose*,' and the Scotch into the *cushat*.

Milk and *Milch*, seem naturally derivable from MILCH,² 'salt.' The Latin *Caput*,* 'the head,' is evidently from CaBöDe,³ '*the liver*.' Our *Snout* seems certainly to have sprung from AZNOUT,⁴ 'ears.'

There are two instances so conspicuous, that to omit them would be a defect. Of all words in use the commonest in every home circle are *Father*, *Mother*. '*Father*' is reproduced in nearly all the languages by cognate sounds. *Vater*, *Vader*, *Fader*, *Pater*, *Pateer*, *Padre*, *Père*, *Padar*, *Pitar*, *Fedre*, *Batara*. But PaTeR⁵ in Hebrew means '*to cleave, split*.' '*Mother*' is repeated in cognate sounds in nearly all languages. *Moder*, *Moeder*, *Mutter*, *Mateer*, *Mater*, *Madre*, *Madar*, *Nada*, *Mat*, *Mère*.' But MaTeR⁶ in Hebrew is '*to rain*.'

Yet our *Papa* and *Mamma* are derived from AB⁷ and AM⁸ respectively.

A house is in Hebrew BaITH: 'the outside' is HOUZH,⁹ yet thence are derived our *house* and *hutch*. Thence too the French *Chez* and *Hors*.

The Latin *Nobilis* and our *Noble* seem both derived from NeBeL,¹⁰ but in Hebrew it means '*a fool*.' Perhaps, however, we should derive it from NePeL,¹ '*to fall*.' This was the name of the Giants of Noah's day, (Gen. vi. 4,) 'the men of renown' of later times.

Homer gives to his Agamemnon the name of "an *Anak* of men." Whence does this come but from the *Anakim*² of Scripture?

* From 'Caput' springs our 'pate,' the C omitted.

¹ כבוד * מלח * כוס

חוץ * אם * אב * מטר * פטר * אונות *

ענק * גפל * גבל¹⁰

CHAPTER XVIII.

ENGLISH EQUIVALENTS OF HEBREW LETTERS.

I GIVE now examples of the way in which the Hebrew letters of the original roots are transferred into English.

Each Hebrew root consists of three letters : as PaQaD. Hence I present instances showing first, how the *Initial* Radical—in this case P—is expressed in English ; then a second series showing how the second letter, or Radical, is expressed in English. This I call the *Medial* Radical—in the case given, Q. Then follows a set of examples showing how the *Final* Radical is expressed in English.

ALEPH in Hebrew answers to the English

		SENSE OF HEBREW.
A. Ache . .	אח	Howl
After . .	אחר	After
Alum . .	אלם	Bind
E. Earth . .	ארץ	Earth
Elf . . }	אלף	Chief
Elves . }		
Evil . .	אול	Folly
I. Itch . .	אח	Howl
U. Ulcer . .	אלח	Corrupt
Urn . .	ארן	Ark
W. Wend . }	אתה	Go
Went . }		
Wisp . .	אסף	Gather
Work . .	ארנ	Weave
Wench . .	אנוש	Man

BHETH in Hebrew answers to the English

B. Bag . .	בק	Bottle
Base . .	בס	Tread on
Beacon .	בחן	Watch-tower
Bilk . }	בלק	Empty
Baulk . }		

BETH in Hebrew answers to the English

		SENSE OF HEBREW.
Bin . . .	בין	<i>Divide</i>
F. Flash . . .	בזק	<i>Flash</i>
Flagon . . .	בלק	<i>Pour out</i>
Flask . . .		
Flesh . . .	בשר (Tr.)	<i>Flesh</i>
L. Loathe . . .	תעב	<i>To loathe</i>
M. Muster . . .	בצר	<i>Collect</i>
P. Pane . . .	בהן	<i>Cover</i>
Q. Quail . . .	בהל	<i>Terror</i>
Quell . . .		
Qualm . . .	בחל	<i>Loathe</i>
Quash . . .	בס	<i>To trample upon</i>
V. Vat. . . .	בת	<i>A measure $\frac{1}{10}$ of homer</i>
W. Wan . . .	לבן <small>1st letter omitted.</small>	<i>To whiten</i>
Way . . .	בא	<i>Go</i>
Wear . . .	בלה	<i>Well</i>
Well . . .	באר	<i>Consume</i>
Wicked . . .	בגד	<i>Deceit</i>

GIMEL in Hebrew answers to the English

C. Cypress . . .	גפר	<i>Gopher</i>
(αυραριστος)		
Camel . . .	גמל	<i>A Camel</i>
Coal . . .	נחל	<i>Burn</i>
Craw . . .	גרה	<i>Throat</i>
Crush . . .	גרש	<i>Pound</i>
G. Girl . . .	גל	<i>Portion</i>
Glib . . .	גלב	<i>Shave</i>
Glide . . .	גלד	<i>Smooth</i>
Groove . . .	גרב	<i>Scratch</i>
Grub . . .		
Grave . . .		
Goff or Golf . . .	נגף <small>1st l. o.</small>	<i>Stroke</i>
K. Knab . . .	גנב	<i>Steal</i>
Knave . . .		
V. Vir . . .	גבר	<i>Strong</i>
W. Wallow . . .	גלל	<i>Roll</i>

DALETH in Hebrew answers to the English

SENSE OF HEBREW.		
D. Die . . }	דוה	<i>Sick</i>
Death . }	דלף	<i>Drop</i>
Drop . .	דש	<i>Pound</i>
Dash . .	דוד	<i>Teat</i>
T. Teat . .	דר	<i>Circle</i>
Tier . .		

HE in Hebrew answers to the English

Ch. Charge .	הרג	<i>Slay</i>
Chatter .	הדר	<i>Boast</i>
Chopper .	הבר	<i>Cut</i>
E. Ebony .	הבן	<i>Ebony</i>
H. Hark .	הג	<i>Meditate</i>
Haste .	הדס	<i>Haste</i>
Haulm .	הלם	<i>Something broken</i>
Havoc .	הפך	<i>Destroy</i>
Head . }	הדה	<i>Stretch out</i>
Hand . }	הלל	
Holloa .	הוד	<i>Loud sound</i>
Hoot . .	המה	<i>Hum</i>
Hum . .	הס	<i>Silence</i>
Hush . .		

ZAIN in Hebrew answers to the English

Sp. Sprinkle .	זרק	<i>Sprinkle</i>
Spin . .	זן	<i>Form</i>
Z. Zero . }	זרע	<i>Sow Strew</i>
Σπείρω }		
J. Jerk . .	זרק	<i>Scatter</i>
Jaw . .	זע	<i>Sway to and fro</i>

HHETH in Hebrew answers to the English

H. Addle . .	חדל	<i>Fail</i>
A. Arid . .	חרב	<i>Dry up</i>
B. Beat . .	חבט 1.	<i>Beat</i>
C. Carp . .	חרף	<i>Strip</i>
Carrion .	חרם	<i>Cursed</i>
Castra . .	חצר	<i>Place fenced</i>
Coarse	חרץ	<i>Lumps</i>

HETH in Hebrew answers to the English

		SENSE OF HEBREW.
C. Carve . .	חרב	<i>Knife</i>
Chalk . .	חלק	<i>Smooth</i>
Cobble . .	חבל	<i>Bind</i>
Cloy . .	חלא	<i>Sick</i>
Crack . .	חרק	<i>Creak</i>
Ch. Chaff . }	חף	<i>Rub off</i>
Chafe . }		
Char . .	חר	<i>Burn</i>
Charm . .	חרם	<i>Devote</i>
Chart . }	חרת	<i>Engrave</i>
Charta . }		
Chase . .	חש	<i>Haste</i>
Chaste . .	חסיד	<i>Pious</i>
Check . .	חשך	<i>Withhold</i>
Choke . }	חיק	<i>Bosom</i>
Cheek . }		
Chord . .	חרד	<i>Tremble</i>
D. Dregs . .	חרץ	<i>Dregs</i>
Dusk . .	חשך	<i>Dark</i>
F. Ferment .	חמץ	<i>Ferment</i>
G. Gaze . .	חזה	<i>Behold</i>
H. Heart . }	חרד	<i>Flutter</i>
Horrid . }		
Hobble . .	חבל	<i>Bind</i>
Hoof . .	חף	<i>Cover</i>
Hook . .	חוח	<i>Hook</i>
Hush . .	חשה	<i>Hush</i>
O. Old . .	חלד	<i>Duration</i>
+ S. Sabre . .	חרב	<i>Sword</i>
Shatter . .	חתר	<i>Break through</i>
V. Vita . .	חית	<i>Vita</i>
W. Wheat . .	חתה	<i>Wheat</i>
World . .	חלד	<i>World</i>
Wrath . .	חרה	<i>Wrath</i>
Write . .	חרת	<i>Engrave</i>

TETH in Hebrew answers to the English

		SENSE OF HEBREW.
D. Dabble .	טבל	<i>Dip</i>
Dip .		
Dive .		
Dimple .		
Dirt . .	טיט	<i>Mud</i>
Drench .	טרח	<i>Load</i>
T. Term .	טרם	<i>Cut off</i>
Trim .		
Thatch .	טח	<i>Cover</i>
Thick .		
Thin . .	טחן	<i>Crush small</i>
Tower . .	טירה	<i>Enclose</i>
Tire . .	טרח	<i>Wear away</i>
Toss .	טוש	<i>Pounce upon</i>
Stress .		
Tuber . .	טבר	<i>Navel</i>

YOD in Hebrew answers to the English

A. Asia .	יצא	<i>Go forth</i>
I. Issue .		
E. East .		
I. Irk . .	יקר	<i>Difficult</i>
S. Save . .	ישע ^{1st l. o.}	<i>Save</i>
V. Video .	ידע	<i>Know</i>
ידע		
W. Wages . .	יעץ	<i>Agreed</i>
Wart . .	ירט	<i>Perverse</i>
Wed . .	יעד	<i>Betroth</i>
Whisk . .	יצק	<i>Cast</i>
Wide . .	יד	<i>Space</i>
Win . .	ינה	<i>Oppress</i>
Wine . .	יין	<i>Wine</i>
Y. Year .	יאר	<i>River, flow</i>
Yore .		
Yell .	ילל	<i>Wail</i>
Wail .		

YOD in Hebrew answers to the English

		SENSE OF HEBREW.
Y. Yes . . .	יש	<i>It is</i>
Yest . . .	ישש	<i>White</i>
Yield . . .	ילד	<i>Bring forth</i>
Yolk . . .	ירק	<i>Yellow</i>
Yellow . . .		
Young . . .	ינק	<i>Suck</i>

CAPH in Hebrew answers to the English

+ A. Agate . . .	כד	<i>Agate</i>
Achates . . .		
C. Cable . . .	כבל	<i>Chain</i>
Caddy . . .	כד	<i>Bucket</i>
Circle . . .	כרכר	<i>Circuit</i>
κυκλος . . .		
Club . . .	כלף	<i>Hammer</i>
Coat . . .	כתן	<i>Coat</i>
Coax . . .	כחש	<i>Lie</i>
Creek . . .	כרך	<i>Surround</i>
Ch. Chisel . . .	כשל	<i>Axe</i>
G. Glue . . .	כלא	<i>Restrain</i>
Gelu Glu . . .		
Gnat . . .	כנ	<i>Gnat</i>
Griffin . . .	כרבים	<i>Cherubim</i>

LAMED in Hebrew answers to the English

C. Catch . . .	לקח	1st l. o. <i>Take</i>
Vest . . .	לבש	<i>Clothe</i>
I. Inn . . .	לון	<i>Lodge</i>
L. Lackey . . .	לאד	<i>Send</i>
Love . . .	לב	<i>Heart</i>
Latch . . .	לה	<i>Join to</i>
League . . .	להג	<i>Meditate</i>
Lung . . .	לוע	<i>Throat</i>
R. Rave . . .	לעב	<i>Stammer</i>

MEM in Hebrew answers to the English

		SENSE OF HEBREW.
B. Bald . .	מלט	<i>Smooth</i>
Bed . . }	מטה	<i>Bed</i>
Mat . . }		
Bit . .	מחנ	3rd l. o. <i>Bridle</i>
Bitter . .	חמרר	<i>Bitter</i>
Blame . .	מום	<i>Spot</i>
Bowel . .	מע	<i>Bowel</i>
M. Market . .	מכר	<i>Barter</i>
Metal . .	מטל	<i>Metal</i>
Mete . .	מד	<i>Measure</i>
Miss . .	מאס	<i>Reject</i>
Muck . .	מק	<i>Rottenness</i>

NUN in Hebrew answers to the English

M. Maggot . .	ננע	<i>Plague</i>
N. Nick . . }	נכה	<i>Smite</i>
Kn. Knock . . }		
N. Name . .	נאם	<i>Say</i>
Nay . .	נוא	<i>Deny</i>
Nasty . . }	נאץ	<i>Cast off</i>
Nausea . . }		
Night . . }	נח	<i>Rest</i>
Nocte, Nuit }		
Notch . .	נתח	<i>Cut in pieces</i>
Numb . .	נום	<i>Sleep</i>
S. Sniff . .	נשב (Tr.)	<i>Blow</i>

SAMECH in Hebrew answers to the English

C. Cypher . .	ספר	<i>Number</i>
S. Sapphire . .	ספר	<i>Sapphire</i>
Silt . .	סלת	<i>Fine flour</i>
Single . .	סגל	<i>Peculiar</i>
Slide . .	סלד	<i>Leap</i>
Slip . . }	סלף	<i>Send headlong</i>
Slope . . }		
Slap . . }		
Shallop . . }		
Sloop . . }		

SAMECH in Hebrew answers to the English

SENSE OF HEBREW.		
Sore . }	סור	<i>Turn aside</i>
Sour . }		
Stem . }	סתם	<i>Block up</i>
Stun . }		
Store . }	סתר	<i>Conceal</i>
Shelter. }		
Swoop .	סוף	<i>Carry away</i>
Sh. Shovel .	סבל	<i>Carry off</i>
Shimmer }	סמר	<i>Shiver</i>
Shiver }		

OIN in Hebrew answers to the English

A. Add . }	עד	<i>Add</i>
And . }		
Amass . .	עמס	<i>Load</i>
Aile, Ala . .	עלה	<i>Mount up</i>
Apron . .	עפר	<i>Dust</i>
Avast . .	עזב	<i>Quit</i>
Ang Angry . .	ערב	<i>Angry</i>
Ankle . .	עקב	<i>Heel</i>
Angle . }	עקל	<i>Crooked</i>
Anchor. }		
Ant Antler . .	עלע	<i>A rib</i>
E. Ever . .	עבר	<i>Pass beyond</i>
Ear . }	עיר	<i>Plough</i>
Aro . }		
Elk . .	עלק	
Erebus . }	ערב	<i>West</i>
Europe. }		
Embers .	עפר	<i>Dust</i>
O. Over . .	עבר	<i>Cross</i>
Other . }	עדר	<i>Remain</i>
Order . }		
Obedient .	עבד	<i>Slave</i>
U. Umbrage .	עבר	<i>Wrath</i>
G. Gullet . .	עלע	<i>Swallow</i>

OIN in Hebrew answers to the English

SENSE OF HEBREW.		
Glum . . }	עלם	Obscure
Gloom . . }		
Gasp . . .	עצב	Suffer
Gamut. . .	עמוד	Pillar
H. Herd . .	עדר (Tr.)	Herd
Hay . . .	עי	Heap
Hat . . . }	עט	{ Upper garment
Hide . . . }		{ Wrap
Harass . .	ערץ	Terrify
Haggle . .	עקל	Twist
Hearse . .	ערש	Mattress, Bed
Hank . . . }	ענק	Encompass
Hang . . . }		
Heifer . .	עפר	Fawn
Hate . . .	עיש	Fly fiercely on
Hern . . . }	ערד	Wild ass
Ardea . . }		
+ F. Fashion .	עשה	Make
+ V. Famulus .	עמל	Toil
Fount . . .	עינות	Springs
W & Whelk . }	עלק	Stick to
Wh. Wheel . }	עגל	Roll
Whelp . . .	עלף	Faint, Weak
Warp . . . }	ערב	Woof
Wrap . . . }		
Wane . . .	ענה	Afflict
Y. Yet . . .	עד	Yet
Yonder . .		
Yoke . . .	עק	Straiten

PI in Hebrew answers to the English

B. Bulk . . .	פלך	Plump
Bit . . . }	פת	Piece
Petty . . . }		
Bounce . .	פז	Agile
Ballast . .	בלס	Adjust

PI in Hebrew answers to the English

		SENSE OF HEBREW.
P. Pillage . .	פִּלַּץ	<i>Trample</i>
Piece . .	פֶּסַע	<i>Piece</i>
F. Fair . .	פֶּאֶר	<i>Fair</i>
Fag end } . .	פֶּנֶן	<i>Fig</i>
Fig } . .		
Finical . .	פִּנְק	<i>Educate delicately</i>
Frisk . .	פִּסַּח	<i>Leap over</i>

TZADI in Hebrew answers to the English

+ A. Assembly . .	צָבָא	<i>Army</i>
Ch. Chirp . .	צִפֵּץ	<i>Chirp</i>
J. Joke . .	צַחֲקִים	<i>Joke</i>
Jolly . .	צִלְחָה	<i>Flourish</i>
S. Scale . .	צֶקֶל	<i>A bag</i>
Side . .	צֶדֶק	<i>Side</i>
Sign . .	צִיָּן	<i>Sign</i>
Slash . .	צִלְחָה	<i>Attack</i>
Sally . .		
Snap . .	צָנַף	<i>Roll up</i>
Sneck . .	צָנַק	<i>Confine</i>
Snore . .	צָנַח	<i>Roar</i>
Thunder } . .		
Soot . .	צוּת	<i>Burn</i>
Sop . .	צוּף	<i>Flow</i>
St. Stark . .	צָרָה	<i>Need</i>
Steal . .	נָצַל	<i>Plunder</i>
Summer . .	צֶמֶר or זֶמֶר	<i>Foliage</i> <i>Song</i>
Sh. Sham . .	צֶלֶם	<i>Shadow</i>
Shear . .	צוּר	<i>Edge of weapon</i>
Share . .		
Shore . .	צוּר	<i>Rock</i>
Sure . .		
Jeer . .		
Juro . .		
Ship . .	צוּף	<i>Float</i>

TZADI in Hebrew answers to the English

		SENSE OF HEBREW.
Shoal . . .	צול	<i>Depth</i>
T. Tabby . . .	{ טביא for צבי	
Torch . . .	צרח	<i>Clear</i>
Z. Zany . . .	צנע	<i>Humble</i>
Zephyr . . .	צפר	<i>Quick</i>

KOPH in Hebrew answers to the English

C. Call . . .	קל	<i>Voice</i>
Cast . . .	קשת	<i>Bow</i>
Castus } Chaste }	קשט	<i>Truth</i>
Cattle . . .	קטל	<i>Slay</i>
Cave . . .	קבה	<i>Hollow</i>
Cap . . .		
Cinnamon	קנמון	<i>Cinnamon</i>
Coin . . .	קין	<i>Forge</i>
Come . . .	קום	<i>Arise</i>
Ch. Chasm . . .	קצב	<i>Cut down</i>
G. Gain . . .	קנה	<i>Acquire</i>
קנה.		
Gore . . .	קור	<i>Dig</i>
Grain . . .	קרו	<i>Horn</i>
Gristle . . .	קרסל	<i>Ankle</i>
K. King . . .	{ קוע or כהן	<i>Prince</i>
Know . . .	קנה	<i>Acquire</i>
Q. Quail . . .	קול	<i>Call</i>
Quandary . . .	קדר	<i>Dark</i>
Quit . . .	קוט	<i>Cut off</i>
Quite . . .		

RESH in Hebrew answers to the English

L. Lacker . . .	רקע	<i>Overlay</i>
Lash . . .	רסן	<i>Halter</i>
Lawn . . .	רע	<i>Green</i>
Lane . . .		

RESH in Hebrew answers to the English

SENSE OF HEBREW.		
Leak . }	ריק	<i>Empty</i>
Rake . }		
Leasing .	רשע	<i>Wicked</i>
Lie . .	רע	<i>Evil</i>
Lift . .	רפד	<i>Uphold</i>
Link . .	רק	<i>Thin</i>
Lo . .	ראה	<i>Look</i>
Loll . .	רעל	<i>Reel</i>
Long . .	רעה	<i>Desire</i>
Lust . .	רצת	<i>Delight</i>
R. Raft . }		
Rivet . }	רבד	<i>Bind</i>
Ραμμα . }		
Ray . .	ראה	<i>See</i>
Reck . .	רק	<i>Empty</i>
Reel . }	רעל	<i>Reel</i>
Roll . }		
Regulation	רגל	<i>Foot</i>
Rip . }		
Rive . }	רפה	<i>Loosen</i>
Rush . .	רוץ	<i>Rush</i>
Rubbish .	רפש	<i>Mire</i>
W. Worse . .	רוש	<i>Poor</i>
Wr. Wrangle .	רכל	<i>Traffic</i>
Wreak .	רק	<i>Empty</i>
Wretch .	רש	<i>Poor</i>
Wriggle .	רגל	<i>Foot</i>
Wrong .	רוע	<i>Evil</i>

SCHIN in Hebrew answers to the English

S. Scene . }	שבן	<i>Dwell</i>
Σκηνη . }		
Skene . .	שבן	<i>Knife</i>
Shell . .	שחל	<i>Shell</i>
Sever . .	שבר	<i>Break</i>
Sip . }		
Sup . }	שפה	<i>Lip</i>

SCHIN in Hebrew answers to the English

		SENSE OF HEBREW.
Sir . . .	שר	Lord
Sit . . .	שת	Place
Set . . .		
State . . .		
Site . . .		
Seat . . .		
Sedeo . . .		
Skin . . .	שכן	Dwell
Sob . . .	שאף	Pant
Sod . . .	שדה	Ground
Squat . . .	שקט	Rest
Suck . . .	שקה	Drink
Soak . . .		
Succus . . .		
Supple . . .	שפל	Subdue
Shaft . . .	שבט	Staff
Shank . . .	שוק	Leg
Sh. Shelf . . .	שלב	Slab
Slab . . .		
Shivers . . .	שבר	Break
Shy . . .	שעה	Turn away eyes
T. Trump . . .	שופר	Trump

TAU in Hebrew answers to the English

T. Time . . .	תם	Complete
Oeuis . . .		
Tap . . .		
Tip . . .		
Thump . . .		
Type . . .		
Timbrel . . .	תף	Strike
Drum . . .		
Teem . . .		
Team . . .		
Th. Thaw . . .		
Thrive . . .		
Throne . . .	תעה	Perish
Through . . .	תרף	Live comfortably
	תרן	Banner
	תרע	Gate

SECOND RADICALS OR MEDIALS.

ALEPH in Hebrew answers to the English

		SENSE OF HEBREW.
A. Name . .	נאם	Say
Ray . .	ראה	See
E. Well . .	באר	Well
Ee. Sneer . .	נאר + S.	Reject
Ou. Tour . .	תאר	Circuit

BETH in Hebrew answers to the English

B. Rabbet . .	רבד	Bind
F. Raft . .	רבד	Raft
M. Temple . .	זבל	Dwell
After S. N. Snail . .	שבולל	Snail
„ W. Swell . .	שבל	Grow
P. Nipple . .	נבל	Bottle
Spero . .	שבר	Hope
V. Aver . .	אבר	Strong
Cavil . .	קבל	Oppose
Rivet . .	רבד	Bind
Revêtir . .	(French)	
Sever . .	שבר	Break
Shivers . .		

GIMEL in Hebrew answers to the English

After S. C. Scab . .	שנב	Rise
Skip . .		
Wicked . .	בגד	Deceive
G. Maggot . .	ננע	Plague

DALETH in Hebrew answers to the English

		SENSE OF HEBREW.	
D. Fiddle- faddle . }	בדל	<i>Divide</i>	
L. Cleave (Tr)	דבק	<i>Cleave</i>	
N. Enough .	עדף	<i>Abundant</i>	
R. Beryl . Pearl }	בדלה	<i>Beryl</i>	
T. Butter . Fat . }	פדר	<i>Fat</i>	
Chatter .	הדר	<i>Large</i>	
Stop . Stiff . Stuff . Stifle . }	שדף	<i>Blast</i>	
Th. Nether . Nadir . }	נדר	<i>Drop down</i>	
Other . .	עדר	<i>Remain</i>	

HE in Hebrew answers to the English

A. Pale . .	בהל	<i>Fear</i>
Pane . .	בהך	<i>Cover</i>
Quail . }	בהל	<i>Fear</i>
Quell . }		
Shame . .	זהם	<i>Loathe</i>
Ee. Deer . .	דהר	<i>Bound</i>
Gh. Light . .	להט	<i>Fire</i>

VAU in Hebrew answers to the English

Au. Maul . .	מול	<i>Cut down</i>
Mawkish .	מוח	<i>Fat, Rich</i>
O. Come . .	קום	<i>Arise</i>
Doat . .	דוד	<i>Love</i>
Home . .	הומה	<i>Wall</i>
Lot . .	לוט	<i>Wrap up</i>
Mock . .	מוק	<i>Mock</i>
Nozzle .	נזל	<i>Trickle</i>
Shove . .	שוב	<i>Drive back</i>
Sock . .	שוק	<i>Leg</i>

VAU in Hebrew answers to the English

		SENSE OF HEBREW.
O. Sore . . .	כור	Turn
To.morrow	אתמול	Yesterday
Oo. Book . . .	בוק	Roll
Coop . . .	קוף	Surround
Room . . .	רום	Lift up
Clown . . .	קלון	Despise
Cowl . . .	כול	Fold
Tower . . .	תור	Go round
Tour . . .		
Turn . . .		
Ow. Burrow . . .	בור	Pit O put last.
Barrow . . .		
U. Blush . . .	בוש	Blush
Gush . . .	גוח	Burst forth
Muggy . . .	מוג	Melt
Rush . . .	רוץ	Rush
Ui. Quite . . .	קוט	Cut off
V. River . . .	רויה	Water
Rivus . . .		
We. Sweat . . .	זוד	Swell
Exude . . .		
Wi. Swift . . .	סופה	Whirlwind
Switch . . .	זוח	Move

ZAIN in Hebrew answers to the English

S. Gossip . . .	זוב	To lie
Cozen . . .		
Bask . . .	זוק	Disperse
Mask . . .	מוח	Gird on
Z. Nozzle . . .	נוזל	Trickle

HETH in Hebrew answers to the English

Ch. Lecher . . .	לחן	Lust
Dg. Fidget . . .	פחד	Agitate
Ft. After . . .	אחר	After
	also אתר	

HHETH in Hebrew answers to the English

		SENSE OF HEBREW,
H. Shell . .	שֶׁל	<i>Shell</i>
C. Beacon . .	בֶּחַן	<i>Watchtower</i>
Scathe . .	שָׁחַת	<i>Destroy</i>
K. Skiff . .	שֶׁפָּךְ	<i>Thin</i>
Sky . .	שָׁמַיִם	<i>Sky</i>
W. Swart . .	שָׁחַר	<i>Black</i>
Obscure }		

TETH in Hebrew answers to the English

D. Body . .	בֶּטֶן	<i>Belly</i>
T. Buttock . .	בִּטָּח	<i>Rest on</i>
Button . .	בֶּטֶן	<i>Body</i>
Metal . .	מֶטַל	<i>Metal</i>
μεταλλον }		
Steep . .	שֶׁטַף	<i>Rush swiftly</i>

YOD in Hebrew answers to the English

Ee. Reek . .	רִיחַ	<i>Odour</i>
I. Strife . .	רִיב	<i>Strife</i>

CAPH in Hebrew answers to the English

C. Scald . .	שָׁכַל	<i>Bereave</i>
Ch. Riches . .	רָכַשׁ	<i>Acquire</i>
K. Token . .	{ תָּכַן or תָּקַן	<i>Set up</i>
Skill . .		<i>Establish</i>
	שָׁכַל	<i>Be wise</i>

LAMED in Hebrew answers to the English

D. Kidney . .	כֹּלֵיָה	<i>Kidney</i>
L. Blade . .	פֶּלֶד	<i>Cut</i>
Callipers . .	כַּלְפֹּת	<i>Axe</i>
Flake . .	פֶּלֶח	<i>Slice</i>
Flock . .	פֶּלֶד	<i>Circuit</i>
Help . .	חֲלַף	<i>Renew</i>
Slab . .	שֶׁלֶב	<i>Ledge</i>
Slack . .	שֶׁלַח	<i>Let go</i>
Slip . .	סֶלַף	<i>Send headlong</i>
Slope . .		

MEM in Hebrew answers to the English

		SENSE OF HEBREW.
M. Rummage	רמס	<i>Tread down</i>
Smoke . .	צמח	<i>Rise up</i>
N. Change . .	חמץ	<i>Ferment</i>
Dung . .	במז	<i>Dung</i>
Stand . .	עמד	<i>Stand</i>
Kernel . .	כרמל	<i>Ear of corn</i>
Stunt . .	צמת	<i>Cut off</i>

NUN in Hebrew answers to the English

L. Filth . .	טנף (Tr.)	<i>Soil</i>
M. Tamper . .	טנף	<i>Tamper</i>
R. Grape . .	ענף	<i>Grape</i>

SAMECH in Hebrew answers to the English

S. Cosset . .	חסד	<i>Favour</i>
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OIN in Hebrew answers to the English

A. Malè . .	מעל	<i>Treachery</i>
Aw. Maw . .	מעה	<i>Bowels</i>
Thaw . .	תעה	<i>Perish</i>
Laugh . .	לעב	<i>Test</i>
Brawl . .	רעל	<i>Tumult</i>
Ang. New- . .	פעל	<i>Make</i>
fangle . .		
Mangle . .	מעד	<i>Squeeze</i>
Ea. Squeak . .	זעק	<i>Call out</i>
Bear . .	בער	<i>Brute</i>
Reel . .	רעל	<i>Reel</i>
I. Mite . .	מעט	<i>Small</i>
Revel . .	רעל	<i>Tumult</i>
Tear . .	תער	<i>Razor</i>
Peal . .	פעל	<i>Work</i>
O. Pore . .	פער	<i>Open</i>
Boar . .	בער	<i>Brute</i>
Moth . .	מעט	<i>Small</i>
O. Drop . .	רעף	<i>Drop + D</i>

OIN in Hebrew answers to the English

		SENSE OF HEBREW.
Shower . .	שער	<i>Shower</i>
Moil . .	על	<i>Toil</i>
Oo. Boor . .	בער	<i>Boor</i>
Boot . .	בעט	<i>Tread down</i>
Tool . .	תער	<i>Razor</i>
Boom . .	פעם	<i>Bell</i>

PI in Hebrew answers to the English

B. Jabber . .	צפר	<i>Chirp</i>
Ch. Ochre . .	צפר	<i>Reddish</i>
F. Coffe . .	כפר	<i>Something covered</i>
Sapphire . .	שפר	<i>Sapphire</i>
Shuffle . .	שפל	<i>Contemptible</i>
P. Couple . .	כפל	<i>Double</i>
Spill . .	שפל	<i>Throw down</i>
Spoil . .		
V. Cover . .	כפר	<i>Cover</i>

TZADI in Hebrew answers to the English

S. Reason . .	רצון	<i>Pleasure</i>
Sh. Cashier . .	קצר	<i>Cut off</i>
St. Fester . .	פצר	<i>Urge</i>
Pester . .		
Muster . .	בצר or נצר	<i>Gather in Watch</i>

KOPH in Hebrew answers to the English

Ck. Racket . .	רקד	<i>Bound</i>
K. Skid . .	שקד	<i>Fasten</i>
Scud . .		<i>Sleepless</i>
Tch Satchel . .	צקל	<i>A bag</i>

RESH in Hebrew answers to the English

N. Bunch . .	פרח	<i>Bud</i>
R. Brick . .	ברק	<i>Flint</i>
R. Brook . .	ברך	<i>Pool</i>
Cream . .	קרם	<i>Cover over</i>

RESH in Hebrew answers to the English

		SENSE OF HEBREW.
R. Gripe . . }	נרף	<i>Grasp</i>
Grab . . }		
Shred . . }	שרד	<i>Remnant</i>
Sherd . . }		
Trap . . }	טרף	<i>Tear</i>
Turf . . }		

SHIN in Hebrew answers to the English

Ch. Chisel . .	כשל	<i>Aze</i>
J. Cajole . .	כשל	<i>Seduce</i>
S. Husk . .	חשך	<i>Preserve</i>
St. Listen . .	לשן	<i>Tongue</i>
Tch Butcher .	בשר	<i>Flesh</i>

TAU in Hebrew answers to the English

D. Bode . .	פתח	<i>Open</i>
Swaddle . . }	חתל	<i>Swathe</i>
Huddle . . }		
Addle . .	התל	<i>Deceive</i>
T. Settle . . }	שתל	<i>Plant</i>
Stool . . }		
Still . . }		
Shatter . .	שתר	<i>Cleave</i>
Stack . . }	שתק	<i>Still</i>
Stock . . }		
Stem . .	שתם	<i>Stop</i>
Store . .	סתר	<i>Conceal</i>

THIRD RADICALS OR FINALS.

ALEPH Final in Hebrew answers to the English

SENSE OF HEBREW.		
A. Asia . .	יֵצֵא	<i>Go forth</i>
Aw. Claw . .	כָּלַא	<i>Restrain</i>
D. Breed . .	בָּרָא	<i>Create</i>
Th. Birth . .		
Ew. Brew . .		
Crew . .	קָרָא	<i>Call</i>
Ow. Crow . .	קָרָא	<i>Crow</i>
Tallow . .	תָּלַא	<i>Adhere to</i>
Oy. Cloy . .	{ חָלַא קָלַא	<i>Sick</i>
Ue. Issue . .	יֵצֵא	<i>Go forth</i>
Y. Cry . .	קָרָא	<i>Cry</i>
Decay . .	דָּכָא	<i>Break</i>
Way . .	בָּא	<i>Enter</i>

BETH Final in Hebrew answers to the English

B. Curb . .	קָרַב	<i>Bring near</i>
Slab . .	שָׁלַב	<i>Ledge</i>
Shelf . .		
D. Arid . .	חָרַב	<i>Dry</i>
Broad . .	רָחַב (Tr.)	<i>Broad</i>
Niggard . .	נָגַב	<i>Dry</i>
F. Laugh . .	לָעַב	<i>Ridicule</i>
Strife . .	רִיב	<i>Strife</i>
L. Ankle . .	עָקַב	<i>Heel</i>
M. Chasm . .	קָצַב	<i>Cut</i>
Flame . .	לָהַב	<i>Flame</i>
Swarm . .	עָרַב	<i>Swarm</i>

BETH Final in Hebrew answers to the English

SENSE OF HEBREW.

N. Cozen . .	כזב	<i>Lie</i>
Organ . .	ענב	<i>Pipe</i>
P. Cusp . .	קצב	<i>Cut</i>
Europe . .	ערב	<i>West</i>
Hasp . .	חשב	<i>Contrive</i>
T. Rickets . .	רקב	<i>Rot</i>
V. Carve . .	חרב	<i>Sword</i>
Shove . .	סוב	<i>Draw back</i>
Strive . .	ריב	<i>Strive</i>
Live . }	לב	<i>Heart</i>
Love . }		

GIMEL Final in Hebrew answers to the English

Dge Sledge . .	זלג	<i>Draw out</i>
G. Charge . .	חרג	<i>Slay</i>
Drag . .	זלג	<i>Draw out</i>
Hog . .	הגה	<i>Grunt</i>
Magi . .	מג	<i>Magician</i>
Sag . .	סג	<i>Sag</i>
Ght Bright . .	בלג	<i>Bright</i>
K. Hark . .	הגה	<i>Ponder</i>
Work . .	ארג	<i>Weave</i>

DALETH Final in Hebrew answers to the English

D. Blade . .	בדד	<i>Cut</i>
Caddy . }	כד	<i>Vessel</i>
Cadus . }		
Crowd . .	חרד	<i>Hurry</i>
Pard . .	פרד	<i>Mule</i>
Road . .	רוד	<i>Rove</i>
Shred . .	שרד	<i>Remnant</i>
Skid . .	שקד	<i>Bind on</i>
N. Heron . .	ערד	<i>Wild ass</i>
T. Bigot . .	בגד	<i>Wicked</i>
Chaste . .	חסד	<i>Pious</i>
Cosset . .	חסד	<i>Favour</i>
Doat . .	דוד	<i>Love</i>

DALETH Final in Hebrew answers to the English

		SENSE OF HEBREW.
T. Fact . . .	פקד	<i>Visit</i>
Fright . . .	פחד	<i>Fright</i>
Gamut . . .	עמד	<i>Pillar</i>
Mete . . .	מד	<i>Measure</i>
Part . . .	פרד	<i>Separate</i>
Picket . . .	פקד	<i>Appoint</i>
Raft . . . }	רבד	<i>Bind</i>
Ruff . . . }	רפד	
Racket . . .	רקד	<i>Bound</i>
Spirit . . .	ברד	<i>Scatter</i>
Teat . . .	שד	<i>Breast</i>
Yet . . .	עד	<i>Add</i>

HE Final in Hebrew answers to the English.

A. Pacha . . .	פחה	<i>Governor</i>
Aw. Crow . . .	גרה	<i>Cud</i>
Draw . . .	דלה	<i>Draw</i>
Ea. Plea . . .	פלה	<i>Intercede</i>
Ie. Die . . .	דה	<i>Sick</i>
K. Beak . . .	פה	<i>Mouth</i>
N. Cabin . . .	קבה	<i>Hollow</i>
Kiln . . .	קלה	<i>Roast</i>
Shine . . .	זחה	<i>Shine</i>
O. Lo . . .	ראה	<i>Look</i>
Ow. Know . . .	קנה	<i>Acquire</i>
R. Wear . . .	בלה	<i>Old</i>
T. Ferret . . .	פרה	<i>Mouse</i>
Gibbet . . .	נבה	<i>Lift up</i>
Guest . . .	נזה	<i>Bestow benefits</i>
Lust . . .	רצה	<i>Pleasure</i>
Rant . . .	רנה	<i>Shout</i>
Sift . . .	צפה	<i>Look for</i>
Suit . . .	שוה	<i>Equal</i>
Swift . . .	סופה	<i>Whirlwind</i>
Twist . . .	טוה	<i>Twist</i>
Th. Death . . .	דה	<i>Sick</i>

HE Final in Hebrew answers to the English

		SENSE OF HEBREW.
Y. Coy . .	כאה	<i>Rebuked</i>
Ray . .	ראה	<i>Look</i>
Silly . .	שלה	<i>Careless</i>
Spy . .	צפה	<i>Watch</i>
Stray . .	תעה	<i>Wander</i>

ZAIN Final in Hebrew answers to the English

S. Bounce .	בז	<i>Leap</i>
Lose . }	לז	<i>Depar</i>
Loss . }		
Loose . }		
Sparse . .	פרז	<i>Separate</i>
Sh. Gash . .	נז	<i>Cut off</i>

HHETH Final in Hebrew answers to the English

Ch. Ach . .	אח	<i>Howl</i>
Brooch .	ברח	<i>Stretch across</i>
Broach . }	פרח	<i>Break forth</i>
Perch . }		
Milch . .	מלח	<i>Salt</i>
Niche . .	נח	<i>Place of rest</i>
Notch . .	נתח	<i>Cut</i>
Patch . .	ספח	<i>Add to</i>
Dge. Bridge .	ברח	<i>Stretch across</i>
Ck & K. Flake . .	פלח	<i>Piece</i>
Mask . .	מזח	<i>Bind on</i>
Milk . .	מלח	<i>Milk</i>
Paddock .	פתח	<i>Open</i>
Reek . .	ריח	<i>Odour</i>
Sink . .	צנח	<i>Sink</i>
Slack . }	שלח	<i>Loosen</i>
Slake . }		
Smack .	שמח	<i>Joy</i>
Ght Night . .	נח	<i>Night</i>
L. Smile . .	שמח	<i>Joy</i>
Ow. Callow .	נלח	<i>Naked</i>

HHETH Final in Hebrew answers to the English

		SENSE OF HEBREW.
Sh. Gush . . .	נח	<i>Break forth</i>
Lush . . .	לח	<i>Moist</i>
Marsh . . .	לשד	<i>Moist</i>
T. Pant . . .	מלח	<i>Salt</i>
Waft . . .	פוח	<i>Puff</i>
Whiff . . .	יפח	<i>Breathe</i>
Th. Breath . . .	רוח	<i>Wind</i>
Mirth . . .	שמח	<i>Joy</i>
Tch Catch . . .	לקח	<i>Catch</i>
Fritch . . .	פלח	<i>Slice</i>
Latch . . .	לח	<i>Board</i>
Y. Jolly . . .	צלח	<i>Thrive</i>

TETH Final in Hebrew answers to the English

D. Shield . . .	שלט	<i>Shield</i>
K. Lurk ? . . .	לוט	<i>Conceal</i>
T. Brittle . . .	פרט	<i>Break</i>
Colt . . .	קלט	<i>Dwarf</i>
Clot . . .		<i>Shrink up</i>
Curdle . . .		
Grate . . .	חרט	<i>Long bag</i>
Crate . . .		
Cruet . . .		
Felt . . .	פלט	<i>Smooth</i>
Halt . . .	חלט	<i>Cut off</i>
Light . . .	להט	<i>Flame</i>
Lot . . .	לוט	<i>Secret</i>
Melt . . .	מלט	<i>Slip away</i>
Moult . . .		
Moot . . .	מוט	<i>Move</i>
Quilt . . .	קלט	<i>Shrink up</i>
Shaft . . .	שבט	<i>Staff</i>
Smite . . .	שמת	<i>Throw down</i>
Sultan . . .	שלטן	<i>Sovereign</i>
Squat . . .	שקט	<i>Rest</i>
Vault . . .	עלט	<i>Cover with cloud</i>
Wart . . .	ירט	<i>Perverse</i>
Tch Clutch . . .	חלט	<i>Clutch</i>

YOD Final in Hebrew answers to the English

		SENSE OF HEBREW.
Ee. Glee . . .	נִיל	<i>Joy</i>
Y. Ahoy . . .	הוּי	<i>Ho!</i>
Berry . . .	פְּרִי	<i>Fruit</i>
Dry . . .	צִי	<i>Dry + R</i>
Fry . . .	פְּרִי	<i>Offspring</i>
Hoary . . .	חֹרִי	<i>White</i>
Sky . . .	שָׁחִקִים	<i>Sky</i>
Why . . .	אֵיה (Tr.)	<i>Where</i>

CAPH Final in Hebrew answers to the English

G. Slag . . .	שָׁלַךְ	<i>Cast away</i>
Sling . . .		
Ck. Brook . . .	בִּרְךְ	<i>Pool</i>
K. Speak . . .	שָׁפַךְ	<i>Pour out</i>
M. or P. Plump . . .	פָּלַךְ	<i>Round</i>
T. Paint . . .	פֹּךְ	
Pigment . . .		
Pingo . . .		

LAMED Final in Hebrew answers to the English

D. Shade . . .	צֶלֶה	<i>Shade</i>
Shadow . . .		
L. Angle . . .	עָקַל	<i>Crooked</i>
Beetle . . .	פָּתִיל	<i>Wrestle</i>
(Instrument) . . .	קָל	
Call . . .		<i>Voice</i>
Scale . . .	שָׁקַל	<i>Weigh</i>
Shackle . . .	צָקַל	<i>Bind</i>
Spill . . .	שָׁפַל	<i>Throw down</i>
Shuffle . . .		<i>Low</i>
Tall . . .	תָּל	<i>Hill</i>

MEM Final in Hebrew answers to the English

B. Hubbub . . .	הָמָם	<i>Roar</i>
MB. Numb . . .	נוֹם	<i>Sleep</i>
Tomb . . .	תְּהוֹם	<i>Deep</i>
Tumulus . . .		

MEM Final in Hebrew answers to the English

SENSE OF HEBREW.		
Womb . .	יָחַם	<i>Conceive</i>
M. Charm . .	חָרַם	<i>Curse</i>
Cream . .	קָרַם	<i>Cover over</i>
Tame . .	דָּם	<i>To reduce to stillness</i>
Worm . .	עָרַם	<i>Naked</i>
εἴημος . }		
N. Arrant . .	עָרַם	<i>Crafty</i>
Carrion . .	חָרַם	<i>Cursed</i>
Griffin . .	כְּרֻבִים	<i>Cherubim</i>
Main . .	מַיִם	<i>Waters</i>
Stone . .	עָצָם	<i>Strong</i>
Stun . .	סָתַם	<i>Obstruct</i>
Twin . .	תָּאָם	<i>Twin</i>
Twain . . }		
R. Clutter . .	חָמַם	<i>Restrain</i>
Roar . .	רָעַם	<i>Roar</i>
T. Foot . .	פָּעַם	<i>Foot</i>
ποδες . }		
Pedes . }		

NUN Final in Hebrew answers to the English

M. Bottom . .	בָּטֵן	<i>Body</i>
Deem . .	דִּין	<i>Judge</i>
Doom . . }		
Fathom . .	אֶתֶן	<i>Step</i>
Lissom . .	לָשֶׁן	<i>Tongue</i>
N. Care . .	קֵן	<i>Nest</i>
Cane . .	קָנָה	<i>Cane</i>
Fin . .	פָּן	<i>Turn</i>
Groan . .	גָּרָן	<i>Throat</i>
Kin . .	קָנָה	<i>Acquire</i>
Kine . . }		
Sin . .	זָנָה	<i>Fornicate</i>
R. Lecher . .	לָחַן	<i>Lustful</i>

SAMECH Final in Hebrew answers to the English

SENSE OF HEBREW.

Ce. Fierce . . .	פרס	<i>Break</i>
Pierce . . .		
Piece . . .	פס	<i>Piece</i>
Place . . .	פלס	<i>Adjust</i>
Ge. Rummage	רמס	<i>Tread down</i>
Se. Crease . . .	קרס	<i>Bend</i>
Creese . . .	קרס } קרש }	<i>Curved knife</i>
Cross . . .		
Ze. Sneeze . . .	נוס + S	<i>Sneeze</i>

OIN Final in Hebrew answers to the English

A. Spa . . .	שפע	<i>Overflow</i>
Ea. Sea . . .	זע	<i>Swing to and fro</i>
Flea . . .	פרעש ^{4th l. o.}	<i>Flea</i>
Ay. Flay . . .	פרע	<i>Uncover</i>
Stray . . .	תעה	<i>Stray + S and R</i>
Ag. Crag . . .	קרע	<i>Rend</i>
Rag . . .	רע	<i>Rend</i>
Ee. See . . .	שעה	<i>See</i>
Free . . .	פרע	<i>Lawless</i>
Ear Swear . . .	שבע	<i>Swear</i>
En. Seven . . .	שבע	<i>Seven</i>
In. Pumpkin . . .	פקע	<i>Gourd</i>
Inge Fringe . . .	פרע	<i>Free</i>
Cringe . . .	כרע	<i>Bow down</i>
Swing . . .	זוע	<i>Swing</i>
O. Zero . . .	זרע	<i>Seed</i>
Ow. Strow . . .		<i>Strow</i>
Sow . . .		<i>Sow</i>
Edew . . .	ידע	<i>Know</i>
Video . . .		
Idea . . .		
Out Shout . . .	שוע	<i>Shout</i>
Pout . . .	בוע	<i>Swell up</i>
Ouch Crouch . . .	כרע	<i>Bow down</i>
Ank Crank . . .		<i>Crank</i>
Ough Through . . .	חרע	<i>Gate</i>
Thupa Door . . .		

OIN Final in Hebrew answers to the English

		SENSE OF HEBREW.
Ot. Maggot . .	ננע	Plague
Ung Lung . .	לוע	Throat
Ue. Sue . .	שעה	Regard
Ble. Quibble . .	קבע	Deceive
Wrinkle . .	רקע	Overlay

PI Final in Hebrew answers to the English

B. Club . .	כלף	Strike
Clap . .		
F. Cuff . .	כף	Hollow Hand
Cup . .		
Knife . .	נקף	Cut down
Scurf ? . .	צרף	Purge
Surf ? . .		
M. Drum . .	תף	Tap
P. Crop . .	חרף	Strip
Sip . .	שף	Lip
Slap . .	סלף	Send headlong
Slip . .		
Whelp . .	עלף	Faint
Ough Rough . .	רוף	Break
Slough . .	שלף	Draw off shoe
Trough . .	טרף	Feed

TZADI Final in Hebrew answers to the English

Ce. Dance . .	דץ	Dance
Juice . .	צוק	Press
Succus . .		
Force . .	פרץ	Break
Ch. Crunch . .	קרץ	Bite
Quench . .	קץ	End
Ge. Change . .	חמץ	Ferment
Pillage . .	פלץ	Trample
Ravage . .	פרץ	Destroy
Se. Bruise . .	ברץ	Break
Wise . .	יעץ	Counsel
Sh. Crash . .	חרץ	Cut short
Flush . .	פלץ	Terror

TZADI Final in Hebrew answers to the English

		SENSE OF HEBREW.
Sh. Hash . .	חצה	<i>Divide</i>
Harsh . .	חרץ	<i>Dregs</i>
Mash . .	מצה	<i>Mash</i>
Push . .	פוז	<i>Shake</i>
Rash . .	רץ	<i>Run</i>
Rush . .	רוץ	<i>Rush</i>
Smash . .	שמץ	<i>Thrust</i>
Ss. Press . .	פרץ	<i>Urge</i>
Sses. Molasses .	מלץ	<i>Sweet</i>
St. Burst . }	פרץ	<i>Burst</i>
Blast . }		
Ze. Freeze . .	{ פרץ פרש	<i>Burst</i> <i>Expand</i>
Quiz . .	קוץ	<i>Harass</i>
Raze . .	רעץ	<i>Crush</i>

KOPH Final in Hebrew answers to the English

G. Bag . .	בק	<i>Bottle</i>
Fog . .	נפק	<i>Effusion</i>
Jug . .	יצק	<i>Pour out</i>
Sprig . .	פרק	<i>Break off</i>
Young . }	ינק	<i>Suck</i>
Younker }		
Gh. Neigh . .	נהק	<i>Bray</i>
Ght. Bright . .	{ ברק בלק	<i>Glitter</i>
Straight . .	צדק	<i>True</i>
H. Flash . .	בזק	<i>Lightning</i>
K. & Ok. Bask . .	בזק	<i>Bask</i>
Bracken }	ברקנים	<i>Thorns</i>
Brake . }		
Break . .	פרק	<i>Break</i>
Bleak . }	בלק	<i>Desolate</i>
Black . }		
Creak . }	חרק	<i>Gnash</i>
Croak . }		

KOPH Final in Hebrew answers to the English

		SENSE OF HEBREW.
Ck. Lick . .	לק	<i>Lick</i>
Muck . .	מק	<i>Rotten</i>
Sack . .	שק	<i>Sack</i>
+ W. Wreck . .	רק	<i>Empty</i>
Shriek . .	שרק	<i>Whistle</i>
Sleek . .	שרק	<i>Comb out</i>
Soak . .	שוק	<i>Water</i>
Wreak . .	רק	<i>Empty</i>
T. Wort . .	ירוק	<i>Green</i>
Th. Broth . .	פרק	<i>Broth</i>

RESH Final in Hebrew answers to the English

L. Circle . .	ככר	<i>Round</i>
Kettle . .	כלת	<i>Utensil</i>
Turtle . .	תרתור	<i>Turtle</i>
N. Champion.	כפר	<i>Cover</i>
Fawn . .	עפר (Tr)	<i>Fawn</i>
R. Pair . .	פר	<i>Divide</i>
Pore . .	פער	<i>Open</i>
Sere . .	צער	<i>Vile</i>
Ploughshare	שער	<i>Cleave</i>

SHIN Final in Hebrew answers to the English

Ch. Wench . .	אנוש	<i>Man</i>
After B. Ge. Forge . .	פרע	
S. Chouse . .	כחש	<i>Lie</i>
Prance . .	פרש	<i>Horse</i>
Riches . .	רכש	<i>Riches</i>
St. Yest . .	ישש	<i>White</i>
White . .		
Sh. Brush . .	ברש	<i>Fir</i>
Thrash . .	דש	<i>Thrash</i>
X. Coax . .	כחש	<i>Lie</i>
Pellex . .	פלגש	<i>Concubine</i>
παλλακη . .		
Ze. Furze . .	ברוש	<i>Fir</i>

THAU Final in Hebrew answers to the English

SENSE OF HEBREW.

T. Bit . . .	פת	<i>Bit</i>
Dolt . . .	דלת	<i>Door</i>
Fleet . . .	פלת	<i>Run</i>
Kite . . .	קאת	<i>Pelican</i>
Set . . .	שת	<i>Set</i>
Sit . . .		
Sedeo . . .		
Silt . . .	סלת	<i>Flour</i>
Stunt . . .	צמת	<i>Cut off</i>
Th. Berth . .	בית	<i>House</i>
Booth . . .		
Sheath . . .	שית	<i>Put on</i>

VAU (omitted above.)

Ow. Barrow . .	בור	<i>Pit</i>
Sparrow . . .	צפור	<i>Sparrow</i>
To-morrow . .	אתמול	<i>Yesterday</i>
Ue. Quene . .	קו	<i>Line</i>
Cue . . .		

CHAPTER XIX.

OMITTED RADICALS.

LET us now look next at some cases in which one or more of the three Hebrew Radicals has been lost in some words derived from them. I give examples as before, first of the omission of the *Initial* Radical, then of the second, or *Medial*, then of the *third*, or *Final*. To me many seem very interesting.

OMISSION OF THE INITIAL RADICAL.

		SENSE OF HEBREW.
Vulgar Ax.	Ask . . . בקש	<i>Petition</i>
	Leg . . ילך	<i>To walk</i>
	Mute . . { צמת	<i>To silence</i>
	{ or מית	<i>Death</i>
	Frog . צפרדע	<i>Frog</i>
	Prong . צפרון	<i>Point</i>
S.	Quiet . שקט	<i>Rest</i>
	Hair . שער	<i>Hair</i>
	Chough . שחף	<i>Sea-gull</i>
	Bet . עבט	<i>Pledge</i>
	Bury . } קבר	<i>Bury</i>
	κρυαίνω . }	
	Jug . יצק	<i>Pour out</i>
	Dim . שדם	<i>Blight</i>
	Meadow . שדמה	<i>Field</i>
	Mirth . שמח	<i>Joy</i>
	Folly . תפל	<i>Insidious</i>
	Raid . }	
	Road . ירד	<i>Bring down</i>

		SENSE OF HEBREW.
Leave . . .	חלף	<i>Pass by</i>
Bat . . .	שבט	<i>Staff</i>
Sheep . . .	כשב	<i>Lamb</i>
Griddle } Girdle . }	אנרטל	<i>Basin</i>
Raisins .	חרצנים	<i>Sour grapes</i>
Loins . . .	חלץ	<i>Loins</i>
Lip . . . }	שלב	<i>Shelf</i>
Lap . . . }		
Patch . . .	ספח	<i>Added</i>
Take . . .	לקט (Tr.)	<i>To collect</i>
Peep . . .	עפעף	<i>Eyelid</i>
Reed . . .	חרד	<i>Shake</i>
Rinse . . .	רחץ	<i>Washing</i>
Phial . . . }		
Simpula } σμπυλον . }	סבל	<i>Bowl</i>
Vine . . .	נפן	<i>Vine</i>
Vest . . .	לבש	<i>Cloak</i>
Catch . . . }	לקח	<i>Take</i>
Luck . . . }		
Wan . . .	לבן	<i>White</i>
Thieve . . .	חתף	<i>Rapine</i>
Reap . . . }	חרף	<i>Strip</i>
Carp . . . }		
Mire . . .	חמר	<i>Clay</i>
Beat . . .	חבט	<i>Beat out</i>
Loose . . .	חלץ	<i>Set free</i>
Wash . . .	כבס	<i>Wash</i>

OMISSION OF THE MEDIAL RADICAL.

		SENSE OF HEBREW.
Marry . .	מהר	<i>Buy a wife</i>
Smash . .	מחץ	<i>To bruise</i>
Moan . .	נהם	<i>To groan</i>
Eve . . .	ערב	<i>Evening</i>
Pit . . .	פחת	<i>Pit</i>
Sham . .	צלם	<i>Shadow</i>
Frog . .	צפרדע	<i>Frog</i>
Kill . .	קטל	<i>To kill</i>
Sky . .	שחקים	<i>Sky</i>
Tomb . }		
Tumulus }	תחום	<i>Abyss</i>
Avouch .	הבטח	<i>Confide</i>
Batch . .	פלח	
Boil . .	{ בשל or בוע	<i>To boil</i>
Broom . .	רתם	<i>Broom</i>
Chip . }		
Chop . }	חצב	<i>To cut</i>
Cut . . }		
Curt . }	כרת	<i>Cut</i>
Joke . }		
Jocus . }	צחק	<i>To joke</i>
Sow . .	זרע	<i>Seed</i>
But . . .	בלת	<i>Except</i>
Nag . .	נהג	<i>Drive</i>
Warm . .	יחם	<i>Warm</i>
Peel . .	פצל	<i>To peel</i>
Coal . }		
Glow . }	נחל	<i>Burning coals</i>
Shake . .	שחק	<i>Pound</i>
Fetch . .	פלח	<i>Bring forth</i>
Lion . }		
Leo <i>Λεων</i> }	לביא	<i>A fierce she-lion</i>
Hap . . }		
Half . }	חלף	<i>Change</i> <i>Cut off</i>

		SENSE OF HEBREW.
Spoil . . }	{ בהל	<i>To ruin</i>
Pale . . }	{ or לבן	<i>Fear</i>
Pane . . .	בהן	<i>Cover</i>
To Peak . .	בהק	<i>Leprosy</i>
Deer . . .	דהר	<i>Leap</i>
To Lap . . .	להב	<i>Lick</i>
Scan . . .	זמן	<i>Think</i>
Jet . . .	זפת	<i>Pitch</i>
Jig . . .	זנק	<i>Leap forth</i>

OMISSION OF THE FINAL RADICAL.

		SENSE OF HEBREW.
Oak . . .	{ עקל or עקש	<i>Crooked</i>
Hock or Hough . }	עקר	<i>Hamstring</i>
Fat . . .	פדר	<i>Fat</i>
Pick . . .	פקד	<i>Visit</i>
Pack . . . }		
Flea . . .	פרעש	<i>Flea</i>
Cash . . .	קשטה	<i>Money</i>
Rage . . .	{ רנש or רנז	<i>Rage</i>
Sheaf . . .	שבל	<i>Ear of corn</i>
Sun . . .	שמש	<i>Sun</i>
Stab . . .	זבח	<i>Slay</i>
Dive . . .	טבל	<i>Plunge</i>
Aery . . .	ערש	<i>Bed</i>
Wake . . .	יקץ	<i>To awake</i>
Bar . . .	ברח	<i>Reach across</i>
Beg . . .	בקש	<i>Request</i>
Bit . . .	מתנ	<i>Bit</i>
Bode . . .	פתח	<i>Open</i>
Fast . . .	פצר	<i>Stubborn</i>
Fir . . .	ברש	<i>Fir</i>
Hurry . . .	חרד	<i>Hurry</i>
Coat . . .	כתן	<i>Coat</i>
Cotton . . }		
עטון		
Covey . . .	חבר	<i>Associate</i>
Ruff . . .	רבד	<i>Collar</i>
Tuck . . .	תכן	<i>Make even</i>
Tack . . .		
תעקן		
Token . . . }		
Tank . . .		
(Tr.) Think . }		<i>To ponder</i>

SENSE OF HEBREW.

No . . }	נא	<i>Deny</i>
Nay . }		
Lamp . .	לפד	<i>Lamp</i>
Lid . .	דלת	<i>Door</i>
Curse . .	כרסם	<i>Cut off</i>
Snail . .	שבלול	<i>Snail</i>
Neigh . .	נהק	<i>Bray</i>
Pat . .	פטש	<i>Hammer</i>
To Hie . .	הוך	<i>Go</i>
Stab . .	זבח	<i>Slaughter</i>
Ooze . .	זוב	<i>Flow</i>
Chime . .	זמן	<i>Repetition</i>
To Tack . .	שקד	<i>Bind on</i>
(as a carpenter)		
Sear . .	זרב	<i>Burn</i>

CHAPTER XX.

TRANSPOSITIONS.

IN this series will be found cases in which the three letters of the Hebrew root are, when introduced into English, more or less changed from their order in Hebrew. These I call *Transpositions*. Some of them have been already given; but I have not noted down all I have come upon.

		SENSE OF HEBREW.
Cramp . .	כמר	<i>Excite</i>
Cower . .	כרע	<i>Bow down</i>
Scorpion } Scarabæus }	עקרב	<i>Scorpion</i>
Whistle .	לחש	<i>Whisper</i>
Morrow .	מחר	<i>Morrow</i>
To-morrow	אתמול	<i>Yesterday</i>
Market. } Merces . }	מכר	<i>Barter</i>
Mix . . }	מסך	<i>Mix</i>
Misceo . }		
Moan . .	נהם	<i>To groan</i>
Snake . .	נחש	<i>Serpent</i>
Sign . .	נס or צין	<i>Banner</i>
Bond . .	עבט	<i>Bond</i>
Snipe . .	ינשוף	<i>Ibis</i>
Herd . .	עדר	<i>Herd</i>
Avast . .	עזב	<i>Leave</i>

SENSE OF HEBREW.

Faint . . .	עָטַף	<i>Exhausted</i>
Tiara . . .	עָטַר	<i>Crown</i>
Mate . . .	עֵמֶת	<i>Comrade</i>
Pile . . .	עֵפֶל	<i>Hill</i>
Fell . . .		
Adze . . .	עֵצָד	<i>Axe</i>
Stone . . .	עֵצָם	<i>Selfsame Strength</i>
Same . . .		
Strong . . .		
Iste . . .		
ισμος . . .		
ὀστρον . . .	עֶבֶד	<i>Bone</i>
ὀστέον . . .		
Bad . . .		
Bid . . .		
Obedient . . .		
Slow . . .	עֵצֶל	<i>Sluggish</i>
Lazy . . .		
Knuckle . . .	עֵקֶל	<i>Slothful</i>
Roke . . .	עֵקֶר	<i>Crooked</i>
Eager . . .	עֵרֵנ	<i>Root up</i>
ὀρεγω . . .		
Right . . .	עֵרַד	<i>Desire</i>
Rank . . .		
Rectify . . .		
Anguish . . .	עֵשֶׁק	<i>Arrange</i>
Anxious . . .		
Corpse . . .	פֶּנֶר	<i>Set in order</i>
Topaz . . .	פֶּטְדָה	<i>Oppress</i>
Part . . .	פֶּרֶד	<i>Corpse</i>
Split . . .	פֶּטֶר	<i>Topaz</i>
Skip . . .	{ פֶּסַח or קִפֵּץ	<i>Separate</i>
Picket . . .		
Finger . . .	פֶּקֶד	<i>Opening</i>
Asp . . .	אֶצְבַּע	<i>Leap</i>
Purge . . .	צִפְעַ	
Squeeze . . .	צִרְף	<i>Visit</i>
	צֹק	<i>Finger</i>
		<i>Basilisk</i>
		<i>Purify</i>
		<i>To press</i>

SENSE OF HEBREW.

Dream . . .	רדם	<i>Sleep</i>
Hover . . .	רחף	<i>To hover</i>
Shudder . . .	חרד	<i>Tremble</i>
Trump . . .	שופר	<i>Trumpet</i>
Cluster . . .	אשכולות	<i>Cluster</i>
Brittle . . .	חבר	<i>Break</i>
Barrow . . .	בור	<i>Pit</i>
Vulture . . .	עטלף	<i>Bat</i>
Spittle . . .	תפל	<i>Spit out</i>
Drift . . . }	דבר	<i>Things driven along</i>
Drive . . . }		
Arise . . .	זרח	<i>Rising</i>
Back . . .	נב	<i>Back</i>
Bitter . . .	תמרור	<i>Bitter</i>
Blanch . . . }	חלב	<i>Milk</i>
Bleach . . . }		
Boa . . .	אפע	<i>Adder</i>
Bog . . .	נבא	<i>Marsh</i>
Brave . . .	רבב	<i>Great</i>
Bring . . .	עבר	<i>To transfer</i>
Bugle . . .	יובל	<i>Trumpet</i>
Burgh . . . }	נבר	<i>Strong</i>
Πυργος . . . }		
Butcher . . . }	חרב or בשר	<i>Sword</i> <i>Flesh</i>
Buzz . . .		
Chattel . . .	זב	<i>Buzz</i>
Crawl . . .	חלדל	<i>Transient</i>
Crib . . .	רגל	<i>Foot</i>
Curd . . . }	כבר	<i>Net work</i>
Curdle . . . }		
Clot . . . }		
Quail . . . }	קרא or קול	<i>Contract</i>
Kiss . . .		
Stink . . .	נשק	<i>Kiss</i>
Stench . . .	צחן	<i>Stench</i>
	זנח	<i>To stink</i>

SENSE OF HEBREW.

Sore . . .	}	צרא	
Sorry . . .			
Kindle . . .	}	דלק	To burn
Candle . . .			
Diligo . . .	}	or	
Candeo . . .			
eanse . . .	}	קדח	Burn
Rinse . . .			
Hurl . . .	}	רחץ	To wash
Hurl . . .	}	רעל	To throw
Meadow . . .	}	שדמה	Field
Door . . .	}	תרע	Gate
Through . . .			
Sprawl . . .	}	רפס	Prostrate one's self
Then . . .	}	ענת	Time
Aunt . . .	}	חתן	Relative
Call . . .	}	קרא	To call
Ravage . . .	}	פרץ	Break down
Ravish . . .	}	רבץ	Lie with
Noise . . .	}	שואן	Noise
Lid . . .	}	דלת	Door
Fawn . . .	}	עפר	Reddish
Paddle . . .	}	פלט	Flat
Beetle . . .			
Sabre . . .	}	חרב	Sword
Asp . . .	}	צפע	Basilisk
Aspis . . .			
Nut . . .	}	בטן	Nut
Means . . .	}	מצא	Find out
Plait . . .	}	פתל	To twist
Plat . . .			
Else . . .	}	פלט	
Still . . .	}	זלת	Except
Flesh . . .	}	בשר	Flesh
Gnash . . .	}	נגש	Cause to approach
Stave in . . .	}	טבע	Penetrate
Take . . .	}	לקט	Collect
Tool . . .	}	לתע	
	}	or תער	Razor

SENSE OF HEBREW.

Wit . . . }	ידע	Know
Wot . . . }		
A. Last . . .	לטש	To sharpen
Drive . . .	{ דבר (or דדף	To pursue
Glee . . .	ניל	Rejoice
Bear . . . }	פרא	Propagate
Φερω Fero }		
Lame . . .	אלם	Restrain
Fist . . .	פטש	Hammer
Sleep . . .	שפל	Lie low
Them . . .	אתם	Them
Moil . . .	עמל	To labour
Irk . . .	יקר	Heavy
Cleave . . .	דבק	Fasten to
Dunce . . .	דשן	Fat
Channel . . .	נחל	Valley
Guard . . .	גדר	Wall
Herd . . .	עדר	Herd
Why . . .	איה	Why
Man . . .	{ אמן? or אנוש?	
Gird . . .	רתק	To bind
Scald . . .	דלק + S	Burn
Great . . . }	גדל	Great
Long . . . }		
Coulter . . .	כרת	Cut
Time . . .	תם	Finish
Grass . . .	{ חציר or גרז	Grass
Round . . .	דור	Circle
Haste . . .	הדס	Haste
Hammer . . .	הלם	Beating Hammer
Harness . . .	חצן	Folds of dress
Buzz . . .	זב	
Ooze . . .	זוד	Flow

		SENSE OF HEBREW.
Less . . }	זול	
Lest . . }	זלת	<i>Except</i>
Kettle . .	כלית	<i>Vessel</i>
Cream . .	חמא	<i>Butter</i>
Filth . .	טנף	<i>To soil</i>
Stupid . .	טפש	<i>Stupid</i>
Slop . .	רפס	<i>Disturb water</i>
Taunt . .	שטן	<i>Accuse</i>
Strum . . }	זמר	<i>Sing</i>
Strain . . }		
Sickle . .	זלג	<i>Fish-hook</i>
Pitch . .	זפת	<i>Pitch</i>
Swarm . .	רמש	<i>Creep</i>
Yearn . .	רהם	<i>Pity</i>
Willow . .	ערב	<i>Willow</i>
Garden . .	גדר	<i>Guard</i>
Purge . .	צרף	<i>Purge</i>
Gnash . .	ננש	<i>Bring near</i>
Θορυβος . . }	רבות	<i>Multitude</i>
Turba . . }		
Shame . .	אשם	<i>Guilt</i>
Dream . . }	דום	<i>Sleep</i>
Dormio . . }		
Kiss . .	נשק	<i>Kiss</i>
Sniff . . }	נשב	<i>Breathe</i>
Snuff . . }		
Shear . .	חרש	<i>Plough</i>
Scoop . .	חשף	<i>Scoop up</i>

CHAPTER XXI.

N. INTERNAL.

THE following list gives examples of N added internally, by way of strengthening the root, as Max Muller supposes.

		SENSE OF HEBREW.
Banter . .	בתר	<i>Cut up</i>
Bounce . .	פז	<i>Leap</i>
Branch . .	פרח	<i>A shoot</i>
Bungle . .	בלל	<i>Confuse</i>
Crunch . .	קרץ	<i>Destruction</i>
Quandary .	קדר	<i>Dark</i>
Quench . .	קץ	<i>End</i>
Jaunt . . }	צעד	<i>Move</i>
Stride . . }		
Kidney . .	כליה	<i>Reins</i>
Cleanse . . }	רחץ	<i>To wash</i>
Rinse . . }		
Frank . . }	פרק	<i>Violence</i>
Freak . . }		
Sprig . . }		
A spring }		
Gondola . .	נדולה	<i>Great</i>
Paint . . }	פוך	<i>Eye paint</i>
Pigmentum }		
Faint . . }	פוח	<i>To blow</i>
Pant . . }		
Condor . .	קדר	<i>Dark</i>

		SENSE OF HEBREW.
Hound . .	חד	<i>Sharp</i>
Loins . .	חלץ	<i>Loins</i>
Means . .	מצא	<i>Find</i>
Scoundrel .	קדר	<i>Dark</i>
Sling . .	שליד צלע	<i>Throw away</i>
Abandon .	אבד	<i>Perish</i>
Prance .	פרס	<i>Hoof</i>
Window .	ידע	<i>See</i>
Random .	רדם	<i>Dream</i>
Cancer .	ככר	<i>Circle</i>
Went . .	אתה	<i>Go</i>
Wanton .	עדן	<i>Pleasure</i>
Single . .	סנל	<i>Peculiar</i>
Hinder .	חדר	<i>Besiege</i>
Dance . .	דץ	<i>Leap</i>
Hunt . .	הת	<i>Attack</i>
Springe .	זיק	<i>Fetter</i>
Link . .	רק	<i>Thin cake</i>
Drink . .	שקה	<i>Drink</i>
Αγγαρος . .	אגר	<i>Letter</i>
Sprinkle .	זרק	<i>Sprinkle</i>
Bint. (daughter) } (Modern Arabic) }	בת	<i>Daughter</i>
Sunt . } (Modern Arabic) }	שטים	<i>Acacia</i>
Census . } Cess . }	כס	<i>Tribute</i>
Wrangle .	רכל	<i>Traffic</i>
Shank . .	שוק	<i>Leg</i>

CHAPTER XXII.

R. INTERNAL.

THE following list produces instances of R added in the interior, by the Chaldee.

		SENSE OF HEBREW.
Dry . .	צִי	<i>Drought</i>
Mirth . .	שִׂמְחָה	<i>Joy</i>
Stride . .	צֵד	<i>Step</i>
Drum . .	תֶּף	<i>Tambourine</i>
Thresh . .	דֶּש	<i>Thresh</i>
Niggard . .	נֶגֶב	<i>Dry</i>
Stress . .	טֶש	<i>Pounce on</i>
Strumpet . .	טֶנֶף	<i>Polluted</i>
Mortal . .	מוֹת	<i>Death</i>
Μορτος . .		
Thorpe . .	טוֹף	<i>Surround</i>
Dorff . .		
Trip . .	טֶף	<i>Trip</i>
Tip . .		
Step . .		
Warm . .	יָחַם	<i>Warm</i>
World . .	חַלַּד	<i>Pass</i>
Durbar . .	דִּבֵּר	<i>Speak</i>
(Indian) . .		
Curve . .	כִּפָּה	<i>Bend</i>
Order . .	עֲדָר	<i>Set in order</i>

SENSE OF HEBREW.

Stray . .	תעה	<i>Stray</i>
Barn . .	במה	<i>Fort</i>
Hark . .	הנה	<i>Meditate</i>
Harness .	הצן	<i>Weapon</i>
Spark . .	זיק	<i>Spark</i>
Drag . }	זלג	<i>Draw out</i>
Sledge . }		
Cream . .	חמא	<i>Butter</i>
Drought .	צחה	<i>Parched</i>
Thorn . .	צן	<i>Sharp</i>
Travel . .	שביל	<i>Go</i>
Trail . .	שול	<i>Train</i>
Trot . }	שוט	<i>Run</i>
Shot . }		
Throne . .	שען	<i>Rest on</i>
Dirt . .	שיט	<i>Mud</i>
Bark . .	נבח	<i>To bark</i>
Wreath . .	עבת	<i>A rope</i>
Order . .	עדר	<i>Arrange</i>
Fright . .	פחד	<i>Fear</i>
Frisk . .	פסח	<i>To leap</i>
Cramp . .	קפר	<i>Contract</i>
Sceptre . .	שבט	<i>A staff</i>
Thrill . .	תל	<i>Vibrate</i>
Trifle . .	תפל	<i>Refuse</i>
Throb . .	תף	<i>Strike</i>
Brook . }	נבד	<i>Gush forth</i>
Beck . }		
Berth . .	בית	<i>House</i>
Chirp . .	צף	<i>Chirp</i>
Curdle . .	קלט	<i>Clot</i>
Zebra . .	צבי	<i>Antelope</i>
Straight .	צדק	<i>Just</i>

CHAPTER XXIII.

S. INITIAL.

IN this table the reader will find instances in which an S makes its appearance at the commencement of the English word, where it has no prototype in the Hebrew. This also is a feature of the Chaldee.

SENSE OF HEBREW.		
Spume . }	פאם	<i>Fat</i>
Foam . }		
Scoundrel	קבר	<i>Dark</i>
Steer . .	{ תור שור	<i>Ox</i>
Stave (in)	טבע	<i>Penetrate</i>
Sulphur .	שופר	<i>Lead</i>
Scorch .	קלח	<i>Scorch</i>
Spathe .	פתח	<i>Opening</i>
Schola . }	קהל	<i>Assembly</i>
School . }		
Scum . .	קום	<i>Rise</i>
Scurf . .	גרב	<i>Scurvy</i>
Sharp . .	חרב	<i>Sword</i>
Scald . .	דלק	<i>Burn</i>
Stray . .	תעה	<i>To wander</i>
Stop . .	תוב	<i>Turn</i>
Squall . .	בהל	<i>Tremble</i>
Swallow .	בלע	<i>Swallow</i>
Spirt . .	ברד	<i>Sprinkle</i>
Shrug . .	הרג	<i>Shake</i>

		SENSE OF HEBREW.
Swaddle .	חתל	<i>Wrap up</i>
Sneeze .	נוס	<i>Agitated</i>
Scurf . .	נרב	<i>Scratch</i>
Sabre . .	חרב (Tr.)	<i>Sword</i>
Scab . .	כאב	<i>Wound</i>
Smash . .	מחץ	<i>Smite</i>
Snort . }	נחר	<i>Snort</i>
Sneer . }		
Sheath . .	עט	<i>Cover</i>
Swan . .	יען	<i>Ostrich</i>
Split . .	פטר (Tr.)	<i>Split</i>
Sparse . .	פרז	<i>Scatter</i>
Spread . .	פרד	<i>Spread</i>
Scaffold }	קבל	<i>{ Receive</i>
Scuffle . }		<i>{ Opposed</i>
Squeeze .	צוק (Tr.)	<i>Squeeze</i>
Scuttle . .	קטל	<i>Slay</i>
Sling . .	קלע	<i>Sling</i>
Squash . .	קשא	<i>Squash</i>
Shudder .	חרד	<i>Shudder</i>
Stifle . .	תפל	<i>Glue</i>
Sputter }	פטר	<i>Set free</i>
Splutter }		
Stickle . .	תמד	<i>Hold fast</i>
Sting . .	תקע	<i>Strike</i>

CHAPTER XXIV.

INTERCHANGE OF L AND R.

IN the following table, the reader will find proofs of the constant interchange of the letters L and R. Philologists in general believe, that it was late ere a distinction was made between them.

		SENSE OF HEBREW.
List . }	רצה	<i>Delight</i>
Lust . }		
Scorch .	קלח	<i>Scorch</i>
Flee . .	פרא	<i>Run</i>
Marsh . .	מלח	<i>Marsh</i>
Well . .	באר	<i>Well</i>
Wear . .	בלה	<i>Wear out</i>
Hammer .	הלם	<i>Hammer</i>
Hill . .	הר	<i>Mountain</i>
Slop . .	רפס	<i>Disturb water</i>
Jewel . .	זהר	<i>Shine</i>
Bull . .	{ פר or בעל	<i>Bull</i>
Cool . .	קור	<i>Cool</i>
Yolk . }	ידק	<i>Yellow</i>
Yellow }		
Tamper .	תפל	<i>Mortar</i>
Call . .	קרא	<i>To call</i>
Corve . .	קלב	<i>Basket</i>

		SENSE OF HEBREW.
Pluck . .	פרק	<i>Break</i>
Malt . .	מלט	<i>Bring forth</i>
Amulet }		<i>Preserve</i>
Drip . .	דלף	<i>Drop</i>
Sleek . .	זרח	<i>Scatter rays</i>
Gargle . .	נרגר	<i>Neck</i>
Surf . .	סלף	<i>Send headlong</i>
Burst . .	פרץ	<i>Burst</i>
Blast . .		
Filch . .		
Tumble . .	תבר	<i>Break</i>
Frame . .	בלם	<i>Bind together</i>
Firm . .		
Brim . .		
Brace . .	פלס	<i>Adjust</i>
Brag . .	פלג	<i>Rejoice</i>
Linnet . .	רנן	<i>Sing</i>
Wren . .		
Shrike . .	שלד	<i>Gannet</i>
Falcon . .	פרק	<i>Plunder</i>

CHAPTER XXV.

N. INITIAL.

I NOW give some of the derivations from Hebrew words beginning with that deciduous letter N. It is to this point I should first look, if seeking the origin of English words composed of but one or two consonants, as 'go,' 'do.' In some few cases the N remains, but its place is altered; thus NeGeSH becomes *Gnash*; and NeSHeB, 'to blow,' becomes *snuff*, whilst dropping the N, we probably have our word, *Ship*, the vessel moved by the wind's breath.

		SENSE OF HEBREW.
Nasty . }	נאץ	<i>To cast off, detest</i>
Nausea . }		
Oust . }		
Fool . }	נבל *	<i>Fool</i>
Wile . }		
Gap, Gape	ננב	<i>To be dry</i>
Game . .	ננן	<i>Play on instrument</i>
Notch . .	נתח	<i>To cut</i>
Don, Tan .	נתן	<i>Give</i>
Toss, Dono .	נתס	<i>Tear up</i>
Tear . }	נתר	<i>Loose</i>
Dire . }		
Dash . .	נתש	
Bark . .	נבח	<i>Bark</i>

* The caret ^ immediately after the Hebrew root, signifies that the first radical (N in this case) is deciduous. If a 2 or 3 be added, it means that the second or third radical is lost in the word indicated.

		SENSE OF HEBREW.
Neath . }	נָחַת	<i>Descend</i>
Hit . . }		
Hiss . }	נָחַשׁ	<i>Serpent</i>
Snake . }		
Tow . .	נָטָה	<i>Stretch out</i>
Tall, Tale }	נָטַל	<i>Elevate, weight</i>
Toll, Tile }		
Lade . }		
Knock . }	נָכַח	<i>Smite</i>
Neco . }		
Nick . }		
Guile . .	נָכַל	<i>Plot</i>
Cot . .	נֶכֶת	<i>Treasure-house</i>
Snatch .	נִסַּח	<i>Pluck out</i>
Essay . }	נִסָּה	<i>To try</i>
Assay . }		
Suck . }	נִשַּׁק	<i>Kiss</i>
Kiss, Clash }		
Pick, Puke }	נָפַק	<i>Draw out</i>
Poke }		
Stanch .	נִצַּח	<i>Victory, complete</i>
Store . }	נָצַר	<i>Keep</i>
Nurse . }		
Sob, Sniff }	נִשַּׁב	<i>Blow</i>
Snuff . }		
Plough-share	נִשַּׁר	<i>Tear in pieces</i>
Nitre . .	נִתַּר	<i>Nitre</i>
Guess, Gash }	נָגַשׁ	<i>Draw near</i>
Gnash . }		
Cash . .	נִכְס	<i>Riches</i>
Nag . .	נָהַג	<i>Lead, drive</i>

CHAPTER XXVI.

CHANGE OF S INTO T.

ON this page are collected examples to show that the Chaldaic change of the Hebrew S into T occurs frequently in English. In English the T sometimes becomes D.

		SENSE OF HEBREW.
Thick . .	שק	<i>Coarse</i>
Tatter . .	שתר	<i>Split</i>
Toll . .	שאל	<i>Ask</i>
Travel . }	שבל	<i>Go</i>
Truffle . }		
Tail . }	של	<i>Train</i>
Trail . }		<i>Hem</i>
Trot . }	שוט	<i>Run</i>
Thong . }		
Talc . .	שלג	<i>Snow</i>
Tilt . .	שלט	<i>Throw off</i>
Dint . }	שמט	<i>Strike</i>
Dent . }		
Dim . .	שם	<i>Waste</i>
Throne .	שען	<i>Rest on</i>
Drink . .	שקה	<i>Drink</i>
Dregs . .	שקץ	<i>Loathe</i>
Trash . .	שרץ	<i>Swarms</i>
Trump .	שופר	<i>Trump</i>

SENSE OF HEBREW.

Teach .	}	שיח	<i>Meditate</i>
Tbink .			
Thought			
Taunt . .	}	שטן	<i>Accuse</i>
Tack .			
(as sailor)	}	שומח	<i>Rejoice</i>
Thank . .			
Tack .			
(as a carpenter)	}	שקר	<i>Fasten</i>

CHAPTER XXVII.

THE DIGAMMA.

IN this table are presented cases in which Digamma occurs in English, or in some other tongue.

First, here are instances occurring before Oin.

		SENSE OF HEBREW.
Foul . .	עול	<i>Evil</i>
Fault . .	עלש	<i>Dark</i>
Forum .	עורם	<i>Naked</i>
Favilla . }	עפר	<i>Dust</i>
Pulvis . }		
Volvo . .	עגל	<i>Wheel</i>
Fumus .	עון	<i>Cloud</i>
Famulus }	עמל	<i>Toil</i>
Æmulus }		
Fatigue }	עתיק	<i>Old</i>
Antique }		
Antic }		
Πολις Eap }	עיר	<i>City</i>
Villa, Urbs }		
Borough }	עין	<i>Fount</i>
Fons . }		
Fundo . }		
φειωσ . }	עזר	<i>Help</i>
Foster . .		

		SENSE OF HEBREW.
Folium . } Φυλλον . }	עלי	Deaf
Fiscal . } Fiscus . }	עשך	Tax

Here follow some other, less frequent cases.

Frigid . } Rigid . }	רנע	Restrain
Flame .	לחב	Flame
Fear . } Fray . }	ירא	Fear
Fuse . .	יצק	Fuse
Flabby .	לבב	Heart
Febris . } Fever . }	חרב	Dry
Viper . .	אפע	Adder
Breath .	רחות	Spirit
Broad . .	רחב	Broad
Friend .	רעה	Friend
Φαυλος . } Evil . }	אויל	Foolish
Fathom . } Wend . }	אטן	Step
Brawl . .	רעל	Reel
Broom .	רתם	Broom
Build . .	ילד	Bring forth
Bray . .	רע	Shout

CHAPTER XXVIII.

CHANGE OF ZH INTO T.

IN the following table proofs are furnished, that the change of ZH into T, (and its cognate D,) which takes place in Chaldee, is also followed by the English.

In the following instances it becomes T.

Timber . .	{ צמר or חמר	<i>Cut off</i>
Tench . .	צנח	<i>Sink down</i>
Thorn . .	צן	<i>Sharp</i>
Tank . .	צנק	<i>Shut up</i>
Thunder .	צנר	<i>Roar</i>
Tide . .	צעד	<i>Advance</i>
Toe ? . .	צעה	<i>Walk</i>

In those which follow, principally D.

Dale . .	{	צאל	<i>Shade</i>
Dell . .	}		
Tabco . .		צב	<i>Melt</i>
Dye . .		צבע	<i>Immerse</i>

Dyke . . }	צוק	<i>Compress</i>
Ditch . . }		
Dank . . .	צחן	<i>Foul</i>
Dodge . . .	צחק	<i>Sport</i>
Dawn . . .	צחה	<i>Shine</i>
Down (prep)	צען	<i>Remove</i>
Talk . . .	צעק	<i>Cry out</i>
Tuft . . .	צפד	<i>Stick close</i>
Dapper . . {	צפר	
	{ or דבר	<i>Quick</i>
Tackle . . {	צקל	
	{ or שכל	<i>Bind together</i>
Tar . . .	צר	<i>Flow, balm</i>

CHAPTER XXIX.

HEBREW EQUIVALENTS OF ENGLISH LETTERS.

I now give a table of the Hebrew letters which I have found to answer to the English initial ones.

A	answers to	א ע ה ח
B	"	ב (ע?) מ פ
C	"	נ ח ק כ
Ch	"	כ ח ז ה
D	"	ז צ ת ט ד
E	"	ע ה א
F	"	פ (ח?) ע ב
G	"	ק ע ח כ ג
H	"	א ע ה ח
I	"	ע א י
J	"	כ ז צ י
K	"	נ כ ק
L	"	ל ר
M	"	ב נ מ
N	"	מ נ
O	"	א ע
P	"	ב פ
Q	"	ב ח כ ק
R	"	ל ר
S	"	ש צ ז ס + S
St Sw &c.	"	צ ס ז
T	"	ש צ ז ד ט ת
Th	"	ת ט ז ד
U	"	ע ו א
V	"	פ (ח?) ע ב
W	"	ה ר א י ע ב
X	"	כ ש - נ ש - ק ש
Y	"	ע י
Z	"	צ ז

FINALS.

Ght	"	נ ק
Ough	"	ח פ ע
Ow	"	ו ע ח ה א

CHAPTER XXX.

MISCELLANEOUS OBSERVATIONS.

BELOW are given examples in proof of the frequent omission of the aspirated letters in Hebrew by English and other tongues. We have observed it in the English Hiphils.

Arve (River) }	חלב	Milk
Albus . }		
'Αἷμα . .	חיים	Life
Enamel .	חנמל	Hoar frost
Arid . .	חרב	Dry
Aunt . .	חתן	Relative by marriage
Ebony . .	הבן	Ebony
ἰαομαι . .	חיה	Give life
ἰσχυς . .	חזק	Strong

In some cases, final *Beth* becomes in English D ; as in :—

Shrewd }	חרב	Cut
Sword }		
Broad . .	רחב	Broad
Ford . .	עבר (Tr.)	Ford
Arid . .	חרב	Dry

In some few instances a formative T precedes the root; as in:—

Tissue . .	עשה	<i>Make</i>
Thistle .	אשל	<i>Tamarisk</i>
Trousseau	ארש	<i>Betrothal gifts</i>

In some instances an A is prefixed to the word, after the Chaldee fashion; as in:—

Azure . .	צהר	<i>The clear sky</i>
Arson . .	רזון	<i>Destruction</i>
Agate . .	כד	<i>Agate</i>
Amulet .	מלט	<i>Deliver</i>
Africa . }	פרק	<i>Broken off</i>
Apricot }		

One point is continually apparent, that the tendency of English, in its early days, was to *shorten words*. That the same tendency exists still, is well known; as witness our 'cab' from 'cabriolet;' 'rail' for 'railway;' 'bus' for 'omnibus.' Words, then, which in Hebrew were of two syllables, are frequently in English compressed into one. And this is the source of many of the transpositions which we find. Thus RaDaM, 'to sleep,' becomes in English *Dream*; SaBaT becomes *Staff*; ZePHRONE, 'a sharp point,' becomes *Prong*; and DeBRONE becomes *Thorn*.

Some of the transpositions are due to the fact, that a combination of sounds which seems harmonious to the ears of some nations, is not so to other tribes. Or again, the consonants so put together are unpronounceable by them. Hence we have some curious cases in which the Hebrew letters are taken in a reverse order in English. Thus HeRaB, 'to dry up,' becomes in English *Parch*; ZaRaP, 'to purify metal,' becomes in English *Purge*; and the Latin *Sanctus* springs out of the Hebrew KaDeSH, 'holy.'

Thus too the Hebrew CaHaSH, 'to lie, to flatter,' becomes in English *coax*. Thus NeG'O, 'to touch,' becomes *Gnaw*.

THE END.



